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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 2.

FEBRUARY, 1883.

ON THE RELATION OF SPIRITUAL CAUSES TO THE PRODUCTION AND CURE OF DISEASE.

II.

WHEN and why did the power of healing disease, which the Lord conferred upon his disciples, cease? These are questions, the consideration of which is necessary to the completeness of our investigations. We know that the Lord's love and power are always the same. If man has not received them in as full measure as he ought, the fault lies at his own door, and he alone is responsible for the great loss.

In 1728 that eccentric and independent theologian, William Whiston, published an "Account of the exact time when miraculous gifts ceased in the Church"; from which it may be useful to cite a few paragraphs. He says,—

"How long this Divine and miraculous power continued in the Church, may be observed from a famous example, contained in the Consolatory Epistle of Chrysostom, written to his intimate friend Stagirius, about A. D. 383 or 384. This monk had entered into a monastery, though directly against the will of his father, and behaved himself very devoutly there; but was at last subject, and that for a great while to the miserable and tyrannical power of a demon, when indeed he seems by fits to have been tormented in as a severe a manner as were the demoniacs mentioned in the New Testament. [These fits, as well as some of the cases related

in the Gospels, were quite possibly examples of what we now call epilepsy.] Upon which he did not apply himself to the physicians, who indeed seem then never to have concerned themselves in such cases at all; but to certain Holy Exorcists, with whom he was long and often at the dormitories, or tombs of the martyrs, for relief; which relief they had till then never failed to afford other demoniacs whom they undertook to exorcise. But now, as Chrysostom informs us, they entirely failed in their exorcisms, and went away greatly ashamed and confounded at this their first unexpected disappointment."

Then he goes on to say, that,—

"When the Church lost its power to do these works from the Lord, the devil set up like powers in their stead, which the Church soon made use of, such as invocations by relics, bones, and ashes of the martyrs, etc. . . . The entire and sudden withdrawing of these miraculous powers from the Christian Church just at this time (just after the Council of Constantinople), and not before, seems to me," Whiston says, "an evident, a remarkable, nay, a Divine indication, that the Church was now, and not before, become too corrupt and too much Anti-Christian for the longer continuance of such supernatural powers among them; especially as it was accompanied with the immediate *permission* of those other strange operations to prevail over it, which St. Paul gives as evident tokens of the Anti-Christian state, when the working of satan was to be with all power, and signs and wonders of a lie. . . . It will deserve to be here distinctly observed farther, that by the same steps and during the same time that the Athanasian doctrine of the Trinity gradually prevailed among Christians, did the old genuine miraculous gifts gradually decrease and wear off, and the demoniacal delusions above mentioned did arise and prevail in the Church. . . . In short, while the Church of Christ was properly Christian and pure, the power of true and Divine miracles continued; but as soon as ever it became Athanasian, Anti-Christian, and Popish, those powers all ceased immediately, and the devil lent it his own cheating and fatal powers in their stead. . . . Since these miraculous gifts were at first *indefinitely* promised by our Lord to his Church, and since they were accordingly preserved therein till Anti-Christianism and Popery prevailed, there is great reason to hope, that as soon as the cause of their being withdrawn shall cease, or as soon as the times of Anti-Christianism and Popery shall be over, those gifts will be restored to it again."

What this writer says about the works of the devil simulating Divine miracles, agrees well with Swedenborg's statements about magical miracles. In A. C., n. 7337, after what has already been quoted in regard to the signification of the miracles performed by the Lord in healing disease, he says,—

"Magical miracles involve nothing whatever, being wrought by the evil to acquire to themselves power over others; and they appear in the external form like Divine miracles. The reason they appear like is, because they flow from order, and order appears like in the ultimates where miracles are presented, as, for example, the Divine truth proceeding from the Lord has in it all power, hence it is that there is also power in truths in the ultimates of order; therefore the evil acquire to themselves power by truths, and gain dominion over others. From these considerations it is evident that magical miracles, although in the external form they appear like Divine miracles, have inwardly in them a contrary end, that of destroying the things of the Church, while Divine miracles have inwardly in them the end of the building up of the things of the Church."

This is an important point in the subject under consideration. We see apparent cures wrought by various means, many of which we cannot approve of using, as they seem to be associated with what we know to be falsity. How are we to regard these? Swedenborg in the number just quoted explains them, and John in his epistle gives us a reliable guide for judging them.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."

When we find a man humbly confessing his sins and repenting thereof, and going to the Lord Jesus Christ as the God of all Love and Power, we need not fear that the works which he does are from an evil origin. John, on one occasion, said to the Lord,—

"Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a miracle *in my name*, that can lightly speak evil of me."

Another point of deep interest to the New Church in this statement of Whiston's, is his opinion that the Church lost the power of healing the sick, which the Lord had conferred upon it, in consequence of the adoption and reception of the Athanasian Creed. Under the guidance of Swedenborg's teachings we can see the connection between these two, and why the one should have resulted from the other. Swedenborg says,—

"Thought concerning one God, opens heaven to man, because there is but one God; on the other hand, thought concerning several gods, destroys the idea of one God. Thought alone concerning the Lord, as being the God of the universe, opens heaven. Allow me to add," he says "that the idea of God as man, is engrafted from heaven in every nation throughout the whole terrestrial globe, but what I lament, it is destroyed in Christendom."—ATH. CR., n. 6.

What was the cause of this confusion of the thought of the Christian world concerning the true and only God, which thought opens heaven to man? Most assuredly, the reception of the Athanasian Creed. Swedenborg says (T. C. R., n. 176),—

"It is said in heaven, that when the Nicene Council was closed, these things were at the same time accomplished which the Lord foretold to the disciples: The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (MATT. xxiv. 29)."

Up to this time Christian people had believed in the Lord Jesus Christ as God in simplicity and purity. Thus heaven had been kept open to them, and they had been able to receive the benefits which come from the acknowledgment of the Lord's infinite power and love. Now, in consequence of the loss of this acknowledgment, they had abandoned the only means by which they might be recipients of these

benefits. As men come to a re-acknowledgment of the Lord Jesus Christ as the only God, will they not, as before, come into a state in which they can receive the Lord's good gifts, even into the very ultimates of their life?

Whiston in his memoirs (1747) says,—

"Our Bishop or Messenger, Mr. Goode, observes that, though many of our people have believed this institution (anointing the sick, and prayer by an elder or presbyter) to be a great duty still to be practised in the Christian Church, on those that are qualified and desire it, nevertheless they have also made a wide difference between this appointment and the Papists' sacramental doctrine of extreme unction; which doctrine they have always protested against, because they have not believed that *this* anointing will infuse grace; but will only be beneficial as it is performed and received by a strong faith in God and our Lord Jesus Christ, through a true repentance and sincere desires of universal obedience and holiness, for the raising people up from sickness to health after all outward means fail, if the ultimate line of life is not near expired; and in being instrumental by and through these qualifications to obtain great benefit for their souls."

To sum up the whole matter, what shall we say? Are bodily diseases at this day cured by faith in the Lord Jesus Christ and prayer to him? To many New-Church people this seems like a belief in the efficacy of faith alone, in the sense which Swedenborg condemns. When Swedenborg speaks of a belief in justification by faith without charity, he evidently refers to something entirely different from the faith which has been the subject of our discussion. We are prone to be confused by words, and are in danger of being frightened away from a good which is offered to us, in consequence of some phraseology being used in connection with it of which we think we should beware. But we must not be misled by words and thus lose the substantial good.

The faith which Swedenborg warned us against accepting is this:

"That God the Father sent his Son to make satisfaction for the human race, and that by reason of this, the Son's merit, he is

moved to compassion and saves those who believe this."—Doc. Faith, n. 38.

What affinity or connection is there between this and a belief that the Lord Jesus Christ, the Infinite God, is in the constant effort that life from himself shall flow into our bodies in an orderly manner, and that our unbelief and want of confidence in him prevents this? It seems unnecessary to point out the fact of this want of similarity, and it is to be hoped that it will be no longer claimed in the New-Church that a belief that the Lord will heal disease in answer to the prayer of faith is any part of that belief in the efficacy of faith alone, against which we are so continually warned by Swedenborg.

What is this faith which is commendable and which is so efficacious a means of bringing to us the Lord's help? It is, as we have seen in A. E. n. 815, confidence in the Lord's omnipotence and in his love. Is not a belief in the efficacy of this faith to heal our bodily diseases perfectly analogous to the operation by which our spiritual diseases are healed? Are not all our efforts to escape the power of evil void of result until we recognize the truth that salvation is of the Lord alone, and exercise full and trusting confidence in him as the only Saviour? We must shun evils as sins against God; but it is an equally necessary part of the work to look to the Lord. And "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" Matt. ix. 5. We, who know the power of sin and the inefficacy of our many attempts to dislodge it from its strongholds within us, can perceive the force of this question. Swedenborg says,—

"Confidence is faith in an eminent degree," and "genuine confidence cannot possibly be given except to those who are in charity, the life of confidence being thence derived."—A. C., n. 6272.

"It may be said, indeed," he says, "that the very essential faith which saves is confidence, but such confidence can have no place except in good of life, without which there is no reception; and where there is no reception there is no confidence, unless occasionally a certain apparent confidence in disordered states of mind or body, when the lusts of selfish and worldly loves are at

rest; but with those who are in evil of life, when that crisis leaves them or is changed, then such deceitful confidence altogether vanishes; for there is a confidence which has place even with the wicked; but whosoever is desirous to know the nature and quality of his confidence, let him examine in himself his ruling affections, ends, and also exercises of life."—A. C., n. 2982.

A difficult point with some is to comprehend why the faith of another than the sick person should avail to bring the desired blessing. This should not be hard of solution in the light of Swedenborg's teachings in regard to spheres. Especially is this true in regard to the touch as a part of the healing office. Swedenborg says,—

"The reason why touch denotes communication, translation, and reception is, because the interiors of man put themselves forth by external things, especially by the touch, and thereby communicate themselves with another and transfer themselves to another, and so far as the will is in further agreement and makes one, they are received. Hence also it follows that the interiors of man which are of his love and of the thought thence derived, put themselves forth by the touch, and thus communicate themselves with another, and transfer themselves into another; and so far as another loves the person or the things which the person speaks or acts, so far they are received."—A. C., n. 10,130.

But some apparently authentic cases are on record where a cure has been wrought upon an individual at a distance from the person offering the prayer, and who was unconscious of the fact that he was the object of the petition. It is not possible or perhaps desirable to examine the subject with regard to particulars such as these; but is it contrary to the spiritual philosophy of the New-Church to believe that by that wonderful spiritual telegraphy, by which thought and affection have immediate extension through the societies of the spiritual world, by that same spiritual communication by means of which the Word which is with us, enlightens all nations and peoples (S. S., n. 110), the impulse which inspires the prayer may be communicated to the heart of the sufferer, and induce in him the simultaneous exercise of the requisite faith?

An important means of judging of the origin of these cures must not be overlooked. What is the spiritual effect ot them upon the recipient? Inquiry in several cases leads to the opinion that where the healing comes in an orderly manner as the result of looking to the Lord alone, it leads to the good of life. Could it be otherwise than that one who realized that the Lord had done such great things for him, should come into fuller conjunction with him and more sincere desire to live in accordance with his commandments? If this is not the result, it is difficult to see how the cure can be permanent and complete. There were ten lepers who to outward appearance were cleansed, but to only one could Jesus say, "Thy faith hath made thee whole."

What shall we say then? Shall we give up our physicians and their medicine and trust to the Lord alone to heal us? Swedenborg, near the close of A. C., n. 5713, before quoted, says,—

"Nevertheless, this is no hindrance to a man's being healed naturally, for the Divine Providence concurs with such means of healing."

What this signifies to any man, depends upon his own views as to what natural means are efficacious. To one it would mean remedial measures, which to another would be simply nonsense. That natural means, with which the Divine Providence can concur, may frequently be applied by human wisdom, probably no one will deny. But equally frequent are the failures of human wisdom to find natural means of value. "When earthly helpers fail," is the Lord's opportunity for inspiring us with confidence in him. Then we are moved to come to him with full acknowledgment of his love and power, seeking his Divine help. The Gospel story of the woman who had for twelve years suffered many things of many physicians, and was nothing bettered, but rather grew worse, neither could be healed of any, and who in simple faith touched the Lord's garment, and to whom Jesus said, "Daughter, thy faith hath made thee whole, go in peace," is often quoted in jest. But it is an experience

which has many times been repeated of late years, and the beauty and sober reality of which will in the future become of more frequent personal knowledge with Christian believers.

"LET US HAVE AIR!"

It is now an acknowledged principle in the minds of enlightened governments, that law has no right to rule over the inner realm of will and thought, or to restrain the expression of these in words spoken or written. Law has to do only with the deeds to which foolish or wicked words may incite; and with these, only in so far as they destroy equal physical freedom among men. The new truths vouchsafed to men in this new age are the cause of this consequence; and by or through this consequence new channels of influx have been opened and are still opening.

Legal fetters to thought are broken; but social and sectarian fetters still exist. Soft and silky to outward appearance as these may be, they are yet strong and very real. Although each man is so framed as to crave freedom of thought and resist interference with such freedom, yet until mankind has advanced much further, and more generally, in regeneration, there will be many who seek by formulating, and gaining assent to, a certain set of principles — principles, it may be, doctrinal or political — to extend their own influence, using the consent obtained to fetter thought in others. Just as there are individuals, heads of families, who incline to resent, as a personal injury, any attempt, on the part of their children, to differ from them in thought or opinion, so there are societies, sects, and close corporations among us who feel aggrieved at any utterance of thought divergent from those lines which they have laid down. Although they can no longer call upon law to aid them to suppress such divergent thought, they can, and do, use social influences for that purpose.

Such are oblivious partially to the law of equal freedom. They forget that "no one is reformed in states of non-rationality and non-liberty." Freedom of choice is essential to the reception of Truth; for otherwise the will cannot act, nor assimilate the truths adapted to its quality. If altogether deprived of liberty, man ceases to be "man" and becomes a mechanism.

It is not by confining a man in a room full of air, carefully filling up all the cracks and crannies even by which fresh supplies of atmosphere can reach him, that we promote the healthy play of his lungs. No more can the spiritual lungs of his understanding work strongly and healthfully in an atmosphere of confined thought. Free access to the whole realm of air is as essential to the physical lungs and heart as is access to the whole vast realm of thought for the spiritual intellect and will, to which the lungs and heart correspond. According to the state of the heart the lungs will assimilate what is required for purification and sustenance. Nor is the mere presence and cognizance of erroneous thought at all hurtful to the life except the will makes it its own, by loving and appropriating it as its own. We are very clearly told in the Divine Word, "the things which enter into a man do not render him unclean, but the things which come out, because the latter are from the heart or will." (Mark 7, 14–23. See A. C., n. 6308.) We know that by the Providence of the Lord man is held in equilibrium, so that he may be free to assimilate to himself and carry out into deeds, good or evil thoughts. We live in an atmosphere of thought derived mediately from without, and immediately from within, from the Lord. Not one of these thoughts is derived from self any more than is the external atmosphere inbreathed by our physical lungs. "Self-derived intelligence" is but the bending of these inbreathed thoughts to the service of self, thus turning truth into falsity. We need all the ingredients of this mental atmosphere. All are essential to our growth in strength of true life; for the life of will within tests, sifts, and selects by the understanding the requisite materials whereby the Lord,

if we will, builds up and strengthens into the true action of life, our every faculty.

One of the outgrowths of these social attempts to fetter thought is to force men whose selection of thoughts is somewhat akin, to separate themselves and form a society, or sect, wherein they may feel more at ease in their breathing. This affords temporary relief and in itself is not disastrous, were it not that, in order to preserve their freedom, they are apt to deem it needful to formulate the lines within which they will breathe. Instead of binding themselves to give each other full respiratory freedom, and rejoice in each other's growth and strength, in that free development of the faculties which invariably follows freedom, they merely forge for themselves somewhat more elastic fetters, which, when stretched to their full tension, become as irksome as those from which they had broken loose. Such is sectarianism, whether political or religious. The consociation of men binding themselves to perform any certain *use* to humanity, is one thing. Consociation to teach and uphold certain defined, limited, formulated truths, is quite another thing. Consociation to perform a use, leaves heart and lungs alike free, to inhale whatever truth is found to guide to better performance of the desired use. The bond to serve others, voluntarily undertaken from the love or will to serve, is not a fetter. The bond to think in a groove, to breath in confinement, necessarily narrows the capacity for usefulness, because the use must only be performed if the thought required to guide it can be found within the circumscribed confines of atmosphere to which we are restricted. The heart cannot work out its will through the other functions, unless the lungs are allowed free play and full sustenance.

Sectarianism, therefore, is thus seen to be the special bane and hindrance to fuller life, political and religious. It weakens its own strength by the measures itself devises. The sect so formed has within its constitution the seeds of decay. The political party so constituted foretells its own doom. Heresy trials, in the one case, deprive the sect of its foremost men, and lead to the formation of new and, for

the time, more vigorous sects. In the other case, consumption seizes the thinking faculties, and the "corruption" spreads so long as there is aught to prey upon. Vitality at length wholly ceases.

Among the means used thus to fetter and restrain thought, there is, perhaps, none more powerful than "sectarian" journalism, or "party" newspapers. These are framed and conducted, it is to be feared, for the express purpose of keeping the sect or party well in line, by satisfying, or attempting to satisfy, the mental requirements, with supplies carefully prepared, so as to prevent any growth beyond the lines laid down. In reading these, the mental lungs are oppressed as by a rarified atmosphere,—feel restrained constantly by some subtle sense of an attempt to deprive of freedom, to teach and enforce, which checks their free play. Everything critical of the "sect's" or "party's" line of thought, is carefully excluded. We miss the elasticity and opposing forces of the outer air, and are obliged to go outside the enclosure for fresh supplies of health-giving thought.

The supply of thought within, immediately from the Lord, is limited only by man's own willingness to receive the influx. It is not in the power of others forcibly to interfere with this, but the supply mediately from without, is in the power of mankind to restrict, thus placing a stumbling-block and a difficulty in the way of our fellows, by checking that reaction from without, which makes action from within more potent. We are, each and all of us, "our brother's keeper." We owe him love and aid in this respect, and in all others. We are taught to "love him as ourselves," and to grant him as much of freedom as we ourselves desire,—freedom mental as well as physical.

Erroneous or evil thought even may, conceivably, have its uses, when balanced by due proportions of corrective healthful atmosphere, precisely as certain ingredients in our common atmosphere, hurtful if separated and breathed alone, are yet healthful in the rightly-balanced admixture in which they are found. It is not dangerous to follow the analogy thus far.

It is contended, then, that sectarianism is not the true aim of journalism. Its true aim should be to form an external mental atmosphere, suited to represent broadly, and react upon, the ever wider mental atmosphere within. It should be — it must be — therefore unfettered, unrestricted, free. The thought realm is a realm of *uses*, as truly as is the external plane of action, and the inmost plane of will. Any sphere of thought, however diverse from another in its apparent derivation, may direct, guide, or aim at, the same use. Because of its unity of aim, the diversity of thought should be welcomed rather than suppressed or excluded from liberal journalism. Sectarianism, and sectarianism only, justifies its exclusion; and even sectarianism can only justify such rejection on the ground that, within the sects' boundary lines, all possible healthful thought is already included,—a plea of infallibility, and infinity, which few sects, indeed, will dare to urge.

The Lord's New Church, wherever it exists within individuals or communities, is of necessity utterly opposed to such sectarianism. The standard of use is her only standard — use not to sect, to self, or to a section of a community, but to humanity on any and every plane of social and national life. If her journals become sectarian they are no longer "New-Church" journals. If they exclude expressed thoughts which aim at "use," because inhaled from beyond or outside of the confines of thought already expressed and regarded by her as boundaries, she limits the supply of healthful atmosphere afforded for the support of those under her influence. In all practical uses in this work-a-day world she ought to lead. Any required changes in the order of human government, any abuses of authority which need to be righted, any relationships of man to his fellow-man which make oppression possible,—it is her mission to grant free outlet into words that may move men and stimulate, as with fresh air, effort to throw off the galling fetters. The genuine New Church, wherever found, does do this. From whatever atmosphere uses are drawn and shown forth in thought which guides to further usefulness, to her such thought is welcome, and the

windows of her journalistic pages are thrown open to admit the balmy atmosphere, within which light with heat are conveyed to the external rational faculties.

This is the ideal of New-Church journalism which we maintain. Do we yet reach it? Will we ever fully reach it? Are we even attempting it? Is the sole standard by which articles contributed are received or rejected, the standard of practical utility and that clearness of expression needful primarily to such aim of use? Do we wholly exclude, even in its milder forms, the hateful, hurtful spirit of sectarianism? Are not the very titles by which we distinguish our magazines, periodicals, etc., redolent of our distinctive doctrinal standpoint; so much so that it thus becomes difficult and often impossible to circulate them on their merits as useful and true, amid thousands of people who would readily welcome New-Church truth framed in practical uses, were not their preconceived opinions and prejudices needlessly roused by the first glance at the title-page. Can we not teach truth as we see it, directed to use, without insisting upon any other source for it than the One Source of all Truth? If it be indeed truth, all will recognize it as proceeding forth from him who is the Truth and the Life. The Lord's New Church is not a sect. Why then should it adopt sectarian instead of non-sectarian methods? Why seek to filter the free air of heaven through narrow confined channels? Let us have air and light as freely as the Lord bestows.

THE EVOLUTION OF THE DIVINE IDEA AMONG MEN.

Man has a natural and a spiritual mind, and a consciousness peculiar to each mind. He becomes cognizant of the law and order of the natural world through the medium of his natural consciousness; and he comes to a knowledge of the Lord, and the higher orders of life and spirit through the medium of his spiritual consciousness. Destroy his consciousness of natural and spiritual things, and he is at once cut off from all communication with them. All our ideas are formed through our consciousness of the things of which they are predicated. It is the organ through which we are brought into living contact with the worlds outside of us. The appearance to the senses is, that we are brought in contact with the objects outside of us, and that thought is generated by the law of physical influx, but a little thought will show the fallacy of such an appearance. Influx is not given from the natural into the spiritual, but from the spiritual into the natural. If we have specific knowledge of any given thing, that knowledge becomes a door opening out into the thing or subject of which we have that knowledge.

Knowledge, when it becomes organized within us, constitutes consciousness. Thus our views of any given subject depend, absolutely, upon our knowledge of it. We form true conceptions of the beauty and order of things only through a living consciousness of them formed within ourselves. The botanist may take his dog into his flower-garden, and both he and his dog may look at the same flowers, but to the dog they have no meaning,— they make no impression upon him, because he has no knowledge of them to give him a consciousness of their delicate beauty. But to the botanist they have a wonderful significance and beauty; because his knowledge concerning them constitutes within him a consciousness of their beauty. Influx is always according to form. The

character and amount of knowledge we have, always determines the character of the Divine influx.

In nothing are these statements more obvious than in the conceptions which men, from age to age, have formed of the Lord. The Divine character, in our human conception of it, has been unfolded in exact correspondence with the moral and intellectual development of the race itself. We mean by that, that the only possible means of knowing the Lord — knowing him as he is in himself — is by having the finite form of his character formed within us. We are told that the Lord lives in his own, in man; and if that be true, it follows that he can only be seen through the finite form of his own Divinity. The revelation of the Lord to us must pass through the organized forms of our individual consciousness, and be colored by them. Thus he stands out before our mental sight, clothed in the garments which have been woven around him in his passage through our consciousness. It is because of this fact that there has been a constant development of the Divine idea among men. The Lord never changes. He is absolutely fixed in the elements of his character. Man begins on the lowest plane, and undergoes a gradual evolution or unfolding towards the Divine. The spark of the Divine life in him developes into a flame; and the internal forces of his life seek and work to bring him into a state of personal union with the great being from whom his life comes. Thus, as men approach the Lord, as their mental and spiritual faculties unfold, they come to more comprehensive views of the Divine character. This truth shows us why men's views of the Lord undergo constant changes. The enlarged, the beautiful, the lovely, and merciful views, which are beginning to be formed of the Lord, at the present day, grow out of an enlargement and development of these qualities in the human mind. All history proves to us that the Divine character, among men, has been formed by lifting up into the region of Divinity the highest, the most exalted and sublime ideals of human goodness and greatness; for it is a necessary law of the human mind to impute to the Lord the dominant feelings of the human soul. From the human

to the Divine is the mode, and only mode, of knowing the Lord. In every age of the world the Lord has been to men the combination and the personification of the best ideas they were capable of forming.

Whatever was most noble, whatever was most heroic, whatever was most sublime in the estimation of mankind, was wrought together and made to constitute the popular idea and conception of the Lord. When the race was still in its manger, wrapped in the swaddling clothes of animalism; when, to men, physical force and power over men and beasts was the highest conception they could form of power; when the bloody warrior travelling in the greatness of his animal power, and drawing forth, by his bloody deeds, the admiration of mankind; when such forms of power constituted the highest ideals of human greatness and manhood, we find that they were lifted up and made to constitute the highest conception of Divinity. To the world, at that time, God was some thundering Jupiter striking his enemies to the earth with the arm of his power. Physical power being the highest ideal of greatness, through it, as a medium, men saw nothing but the force of the Divinity. But as the race rose above its animal conditions, men began to form higher ideas of power and greatness. Mental and moral qualities took the place of physical ones; and society became more dependent upon social and moral influences, than upon absolute animal force.

As scope was given for the play and development of these higher forces, men began to be drawn together by their attraction; and immediately a new conception of the Lord was born among men,—a conception in keeping with their own mental and moral culture. These higher views of man, and the nature and demands of society, were transferred to the Lord; and then men ceased to think of him as an arbitrary monarch, doing what he pleased, and always actuated by the love of his own personal glory. A sacred glory and halo were thrown around him. His heart opened to mankind as they approached it; and he was thought of as one who acted from and was governed by a deep and lasting regard for the interest of his children. Wherever religion

and civilization extended their influence—wherever these forces gathered volume and power—we find that tenderness, pity, and compassion began to cluster around, and to be incorporated into men's ideas of the Lord. The noblest feelings of human fatherhood were raised up and imputed to him; and, as matter of living consciousness to the race, the Lord became the great Father in the heavens, watching with tenderest solicitude, and guarding with holiest love its highest and immortal interest. Thus it has been true, and ever will be true, that our knowledge and conception of the Lord will be made up of the noblest qualities of which we can conceive, or which fall into our human experience. As men grow wiser and purer, more self-denying and heroic, they use those qualities as interpreting elements, and see the Lord in correspondence with them. It is in just this way that the Divine character, in our thought of it, is to grow more beautiful, more attractive, and richer in every element. "With the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward," is the great law that has run through and governed the evolution of the Divine idea among men. Every man has a god of his own,—a god who to him is the personification of the highest feelings and best qualities of his life.

It may be said that the Word gives us a full and comprehensive view of the Divine character, and that all that is necessary to the rounding up of a correct idea of the Lord, is found in the Word as a revelation of himself to man. This, no New-Churchman will deny; for the New-Churchman knows that while the letter of the Holy Word was written in exact correspondence with the states of moral and intellectual life among men, at the time the Word was given; yet its holy internals, which have been opened for the sake of the New Church which the Lord is establishing at this day, does contain a perfect portraiture of the Lord's holy character. But while the New-Churchman knows this, he also knows that this higher and holier revelation of the Lord in the internal sense of the Divine Word, can only be seen, as the veil which hangs over our eyes is removed. Men go to the

Divine Word with the elements in their minds, through which they interpret what it says about the Lord. Nothing is more obvious to the New-Churchman than the above. The various sects of the consummated Church have gone to the Word with their false doctrines, and, dividing the Lord's garment (the literal sense of the Word) among themselves, have made it confirm even their most degrading and unworthy doctrines. Individual character—individual consciousness—is, to all men, the element through which the Word is interpreted, and the Lord known. No man really knows the Lord, until he has found him out in such a way as that he feels the Lord has touched him. When we feel the Divine Humanity pressing down upon our souls, when we feel the breath of the Divine Spirit in our hearts, when we feel that holy yearning,—that quickening inspiration of the Divine love—that can only come from living conscious contact with the Divine soul, then we know the Lord; for it is nothing but this that brings us into acquaintance with him.

It may be said that this lays too much stress upon the emotions, but the emotions are a part of our nature; and while it is true that the understanding is to be cultivated by a rational reception of the truth, yet it is also true that the emotions of the heart are to be warmed into active, holy life by a love of the truth. There is such a thing as knowing the Lord by means of true doctrine,—knowing him in an intellectual way,—while the heart has no experience of his blessed presence. What men need in order to understand and know the Lord, is not only true mental visions of him, but a deep and true heart experience of him at the same time. It is a possible thing for us to lack unity in ourselves in our conception of the Lord. If moral character is the medium through which we know and understand the Lord, then, so far as character and intellect are out of harmony, so far will this lack of unity be felt. If men would have harmony within themselves in this particular, they must learn how good and how pleasant it is to have brethren dwell together in unity,—to have the will and the understanding to blend in glorious harmony.

But as to the question of uniformity among men in their views of the Lord, it is a very doubtful thing whether all men will be brought to think of the Lord in the same way. The progress of the New Dispensation will, no doubt, bring in the glorious day when there shall be one Lord, and his name one; but it will ever be true that all men will emphasize in the Divine character the elements that dominate their own souls. Some men are far more sensible to physical qualities than others. The sublimity of Divine power is, in their estimation, one of the chief—if not the chiefest—Divine attributes. They feel after a God who is majestic, omnipotent, all-powerful; a God who can convulse the heavens with his thunder; upheave the earth, and sink cities with his earthquakes. Men who live on external planes of life, will always think of the Lord in correspondence with the plane upon which they live. Then there are other men who feel after a God of reason and science. Such men will always emphasize in the Lord the supreme elements of their own minds. Then there are other men who conceive of the Lord from the love side. Their natures are full of gentleness; full of loving kindness; full of sweetness; full of sympathy; full of elevated, refined taste; and they lift all these dominant feelings of their souls up and invest the Lord with them. And thus to such men the Lord becomes the Divine personification of the highest and best feelings of human fatherhood and motherhood. As it has been in the past, so it will be in the future,—every man will be dependent upon his most sensitive and dominant feelings for his interpretation of the Lord. The elements of beauty and grace embodied in the Divine character, can only be known as we are capable of reflecting them. Our conceptions of the Lord are determined absolutely, by the recipient conditions of our own minds.

The signs of the times point to a higher and purer type of humanity. The light of the New Dispensation has already appeared in the East. Those who are upon the mountains have caught a glimpse of its radiance, and soon universal humanity will be bathed in its morning splendor. Zion

will see and welcome the light of the Lord's new coming in power and great glory; and amid the golden blaze of the New Jerusalem the Divine character will be unfolded in all its lovely and beautiful proportions, filling up the circle of everything glorious and sublime, and the Lord Jesus Christ in his Divine Humanity will become the object of human love, human thought, and human worship. "Even so come Lord Jesus."

AN ANSWER.

So tired of the earth-life near,
Seeming e'er more lone and drear,
I waited in the gloaming.

Deep and more dark the shadows grew,
Hiding the fair sweet heaven from view,
Nought, save earth's *miserere*.

Only sorrow and pain it said,
Joys are vanished and hope lies dead;
Useless, vain, all endeavor.

Floated upward the sad refrain,
Fraught with longing and weary pain,
Where gates of pearl were gleaming.

And answer came, so sweet and true,
My world grew bright with angel hue,
As I followed my song to heaven,

Where I saw this lone, sad life of mine
Building a home in the land divine,
Temple of use and beauty.

Unfinished, still each day it grew
Fairer, stronger to heavenly view,
Home of the soul eternal.

Faith and love were the corner-stone;
While each good deed in crystal shone
Radiant there forever.

In gleaming pearls I saw my tears,
Shining stones were the earth's sad years,
Not lost one earthly treasure.

And then I saw my home complete,
Fair home of love and beauty meet,
Dear, happy home immortal,

Where wait my loved of earth for me,
Till earthly work shall finished be,
And heavenly home made ready.

And turning from those gates ajar,
No longer seemed my heaven afar,
But sweetly near and real.

THE SHITTAH-TREE.

Mr. Grindon says, in agreement with the Dictionary of the Bible:—

"It has long been known that by *shittah* is intended one of the species of the beautiful genus acacia, the Hebrew word being no other than the Egyptian *sont*, or *sunt*, by which name it is known to the present day in the ancient country of the Pharaohs, the *n* being omitted when the word passed into the language of the Old Testament."

Dean Stanley also remarks, in speaking of the vegetation of Sinai:—

"The wild acacia, under the name of 'sont,' everywhere represents the 'seneh,' or 'senna,' of the Burning Bush. A slightly different form of the tree, equally common under the name of 'sayal,' is the ancient 'shittah,' or, as more usually expressed in the plural form (from the tangled thickets into which its stem expands), the 'shittim,' of which the tabernacle was made,—an incidental proof, it may be observed, of the antiquity of the institution, inasmuch as the acacia, though the chief growth of the desert, is very rare in Palestine."

The name acacia means the thorn-tree, and no name could be better deserved; for not only are the trunk and branches

beset with pairs of thorns, but every twig presents a thorny point. And yet it is a pretty tree; the foliage with its many leaflets is graceful, and in the spring the tree is illumined by innumerable little golden balls of fragrant blossoms.

It is abundant everywhere in Egypt and in the desert, and furnishes the natives with the toughest material for tools and the frames of their boats, a considerable part of their fuel, and the gum arabic of commerce. The wood is close-grained, heavy, and extremely enduring; some specimens still exist which are believed to be five or six thousand years old.

Fruit-trees correspond to intelligence concerning good uses, and their twigs are the particulars of such intelligence. But some fruit-trees, when growing wild or neglected, harden their twigs into thorns, as is the case with pear-trees; and such twigs correspond to intelligence, not about uses to others, but about protection from intruders. However unsatisfactory in a character it may be to find only reserve and caution against intrusion, where we have a right to expect open-hearted friendliness, yet there is a right place and a use for such protection. Such an attitude of mind is necessary towards the idle and wasteful, and still more towards those who come with worse intent. There is a use in walls and gates to the Holy City, to protect the inhabitants by shutting out evil; and the natural walls of the vegetable kingdom are thorny shrubs and trees.

The noblest plants of this class are the acacias; and the noblest corresponding spiritual growths are those of a knowledge of the Divine protection,—a knowledge which comes from experience of the Divine power in repelling and shutting out evil from the mind. Swedenborg says that shittim wood "denotes the good of merit and of justice, which is of the Lord alone. The reason why it also denotes love is, because the Lord, when He was in the world, from Divine love fought against all the hells, and subdued them, and thereby saved the human race, and hence alone had merit, and was made justice; wherefore the good of the Lord's merit is his Divine love." (A. C., n. 10178.) That is to say, this wood corresponds, in individuals and in the heavens, to

the sense that the Lord alone fights for man against the hells, and to the consequent sense that His is all the power of good. The same thing is taught in other passages, especially in A. C., n. 9486 and 9715; in the latter of which numbers, after repeating that shittim wood denotes "the good of merit and justice which are of the Lord alone," these terms are explained as follows:—

"By his merit is meant that He fought alone with all the hells, and subdued them, and so reduced into order all things in the hells, and then at the same time all things in the heavens. . . . The good of the Lord's merit is also now the continual subjugation of the hells, and so the protection of the faithful; this good is the good of the Lord's love, for, from Divine love in the world, He fought and conquered. From Divine power thence acquired in the Human, He afterwards alone fights and conquers to eternity for heaven and for the Church, thus for the universal human race, and thereby saves them. This now is the good of merit, which is called justice, because it is of justice to restrain the hells which endeavor to destroy the human race, and to protect and save the good and the faithful."

The planks of the tabernacle were of shittim wood; representing the sense, in heaven and in the Church, of the sustaining and protecting power of the Lord's love. (A. C., n. 9634.) The ark, also, and the table, and the altars were of shittim wood, overlaid with gold or with brass; because the acts and states of worship which they represent, are interiorly of the Lord's saving power.

Swedenborg, in A. C., n. 9472, speaks of the shittim wood as a "species of cedar," following Schmidius in the comment which he several times intrudes into his text, and in his translation of Isaiah xli. 19. But that light of heaven which does reveal heavenly things, though not natural, caused Swedenborg consistently to see and to teach that everywhere the shittim wood stands in the Word for a knowledge of the saving and sustaining power of the Lord, and not for the rational knowledge of the relation between things natural and spiritual, which, as he uniformly states, is represented by the successive planes of verdure of the cedar-tree.

It is interesting to notice that the acacia is a tree of the desert, or of the borders of the desert, as the knowledge of the Divine protection is a knowledge that grows in states of temptation. The beautiful foliage, of many leaflets, twice compounded, in some related species sensitively shrinking from the lightest touch, are the tender reachings out for a perception of the Divine protection from the many evils that beset us, in general and in particular. The golden balls of fragrant flowers are the joy of perceiving and confessing that the Lord is good, though we are not, and that in Him we are safe. The pure adhesive sap may be the thought from such perception, that all good things are from Him, and therefore are one.

SPIRITUAL INTERCOURSE.

That there is a spiritual and a natural world, and that there has always been intercourse under certain conditions between these worlds, are assumed to be truths that a rational mind accepts. It is also assumed that these conditions are governed by Divine laws, some of which, at least, men living to-day may know and understand, for to the New Church "the general laws"—writes a well-known New-Churchman—"which govern the spiritual world, are revealed; and any particular instances of supposed intercourse with that world, is at once examined by its relation to these laws. If it be in agreement with them, there is nothing in the way of credible testimony in its favor." To the rational mind, the truths referred to are proved by abundant testimony in the Word of God, while the "laws" mentioned are repeatedly treated of in the writings of Swedenborg.

One of the most interesting passages is the following:—

"In addition, generally, to what has hitherto been stated, respecting spirits and angels, all of whom are the souls of men living after the death of the body, the following particulars are added: They have much more exquisite senses than men, namely, those of sight, hearing, smell, and touch, but not taste. Spirits,

however, are not able, and angels still less, by their sight, that is, by the sight of the spirit, to see any objects in the world; for the light of the world, or of the sun, is to them as thick darkness. So man, by his sight, that is, by the sight of the body, is not able to see any objects of the other life; for the light of heaven, or the heavenly light of the Lord, is to him as thick darkness. Still, however, spirits and angels, when it pleases the Lord, can see the objects of the world through the eyes of men; but this is only granted by the Lord, when he gives to man to discourse with spirits and angels, and to be in company with them. It has thus been granted them to see through my eyes the objects of this world, and to see them as distinctly as myself, and also to hear what was said by men discoursing with me. It has several times happened, that some have seen through me, to their great amazement, the friends whom they knew when in the life of the body, as present as formerly. Some have seen their husbands and children, and have desired that I would tell them they were present, and saw them, and that I would tell them what their state was in the other life. This, however, I was forbidden to do, and for this, besides other reasons; that they would have said I was out of my senses, or would have thought that what I told them was the invention of a delirious imagination; for I was well aware that, although with their lips they allowed the existence of spirits and the resurrection of the dead, yet in their hearts they did not believe any such thing. When my interior sight was first opened, and spirits and angels saw through my eyes the world and the objects it contained, they were so astonished that they called it a miracle of miracles, and were affected with a new joy, that a communication was thus opened between earth and heaven: this delight, however, only lasted for a few months; the thing afterwards grew familiar to them, and it now occasions them no surprise. I have been informed that, with other men, spirits and angels do not see the least of anything in this world, but only perceive the thoughts and affections of those with whom they are. Hence it may appear, that man was so created, that while he lives on earth amongst men, he might at the same time, also, live in heaven amongst angels, and conversely, so that heaven and earth might be together, and form one,—men knowing what is in heaven, and angels, what is in the world; and that when men departed this life, they might pass thus from the Lord's kingdom on earth

into his kingdom in the heavens, not as into another, but as into the same, having been in it during their life in the body. But as man became so coporeal, he closed heaven against himself."—A. C., n. 1880.

Here it is asserted, that spirits were not able by their sight to see any objects in the world; and we may infer that they were not able by their hearing to hear any sounds of this world, or in short with their spiritual senses perceive anything in the natural world.

With man, *vice versa*, the same is true. But this important statement is made, "when it pleases the Lord," spirits and angels *can* see the objects of this world through the eyes of men; and again, may we not infer, use the other senses through the same medium. In this passage, also, reference is made to the effect produced upon spirits and angels who saw this world, and the objects contained in it, through the eyes of the writer, when his interior sight was first opened; and it is added that they were affected with a new joy, that a communication was thus opened between earth and heaven; but this delight lasted only for a few months, "as the thing afterwards grew familiar to them, and it now occasions them no surprise." Why was this? May it not have been because of the truth expressed later on, "that man was *so created*, that while he lives on earth amongst men, he might at the same time, also, live in heaven amongst angels, and conversely, so that heaven and earth might be together, and might form one,—men knowing what is in heaven, and angels, what is in the world; and that when men departed this life, they might pass thus from the Lord's kingdom on earth into his kingdom in the heavens, not as into another, but as into the same, having been in it during their life in the body?"

Thus was it from the creation in the beginning, but "as man became so corporeal he closed heaven against himself." Is this to be forever? Has it ever been universally true? Is it not the description of a certain state into which any man may fall, and many now have fallen? Are not the conditions of man's *creation* the same yesterday, to-day, and

forever? If he does not become "so corporeal," that is, preferring evil to good, will he close heaven against himself?

In a general way, the three judgments through which the Church in man has passed, mark the times in which he has closed heaven against himself. The men of that Church, which ended when the Lord came into the world, had become so corporeal, that not only had they closed heaven to themselves, but they had opened themselves to the reception of spirits in such a degree, that they (the spirits) were able to take bodily possession, even to their material injury. The Lord subdued the hells and established order, and again in the Church that followed, heaven was opened to man; and angels were able to come and minister to his spiritual wants.

In time this, the last, dispensation was to be brought to an end; again man had closed heaven against himself. The final (so to speak) last judgment was to be; the Second Coming of the Lord occurred; and, in the words of the writings, "a last judgment was then effected not only upon all the men of the Christian Church, but also upon all who are called Mohammedans, and upon all the Gentiles."

The Last Judgment took place in the year 1757, and was "fully accomplished at the end of that year." It took place in the spiritual world, where all from the beginning of creation are together; the evil were cast into the hells, the good were elevated into heaven, and all things were reduced to order; the spiritual equilibrium between good and evil, or between heaven and hell, being thus restored.

At that time the angels told Swedenborg, concerning the state of the Church hereafter, that man now, from "restored liberty, can better perceive interior truths, if he wills to perceive them, and thus be made more internal, if he wills it." In other words, man would become less corporeal and more spiritual. And, as this state progresses, man approaches nearer the true order of creation.

Are we to believe that, as the years roll away from the time when the Last Judgment was accomplished, the world, that is, mankind, is not to receive great benefit and assistance from the changes effected in the heavens? As the

new heavens grow and increase, is not the earth to be made new, and men have a chance to recover that which had been, so to speak, lost to them. "When man is regenerated, he thus becomes altogether another man, and is made new."—A. C., n. 3212.

If the accomplishment of the Last Judgment is going to affect mankind, the rational mind will insist that the limits of time and space are not to avail; for the judgment was in the spiritual world, and the effects are to be spiritual; and as a man ceases to be corporeal, he becomes spiritual; and as man becomes spiritual, it may please the Lord to permit him "to discourse with spirits and angels; for man is a spirit and an angel as to his interiors,—the body which he carries about with him in the world, serving him only for functions in this natural or terrestrial sphere, which is the ultimate."—A. C., n. 9438.

If it is urged that the writings of the Church do not seem to so declare, let us look at them. Swedenborg wrote his theological works between the years 1745 and 1772, the date of his decease. The date of the A. C. is 1749–1756, H. and H., 1758, L. J., 1758, D. P., 1764. As we have seen above, the Last Judgment took place in 1757. Swedenborg wrote of "Things *heard* and *seen*." Neither he, nor any man, has been permitted to know the future, for the knowledge of the past and present are man's, but the future is known to the Lord alone.

In the "Arcana Cœlestia" Swedenborg tells us, that heaven was open to man at first, but as he became corporeal, he closed it against himself. In "Heaven and Hell," after describing how those who converse with angels see the objects that exist in heaven, namely, by the light of heaven in which their interiors are, Swedenborg says:—

"Such was the conjunction which existed between the angels of heaven and the most ancient inhabitants of this earth; on which account those times are denominated the golden age. Because they acknowledged the Divine Being under a human form, thus, because they acknowledged the Lord, they conversed with the angels of heaven as with their own kindred, and the angels con-

versed reciprocally with them as with theirs. (H. and H., n. 252.) Since those times it has been a rare thing for any one to converse with angels of heaven; but some have conversed with spirits who were not in heaven. (H. and H., n. 253.) There also are certain spirits, called natural and corporeal spirits. . . . But these spirits have been cast by the Lord into hell, and thus completely removed; on which account such possessions do not now occur."—(H. and H., n. 257.)

In the "Last Judgment," speaking of the state of the world and of the Church hereafter, he says, "Henceforth the man of the Church will be in a more free state of thinking on matters of faith, that is, on spiritual things which relate to heaven, because spiritual liberty has been restored to him." (n. 73.) In "Divine Providence," n. 135: "Nevertheless, to speak with spirits, though rarely with angels of heaven, is allowed, and has been for many years back." In "Spiritual Diary," n. 1622: "When spirits begin to speak with man, he must beware lest he believe them in anything, *etc.* . . . on this account the state of speaking with spirits on this earth is most perilous unless one is in true faith."

Now either we are to believe that things in heaven and the spiritual world are to remain forever as Swedenborg heard and saw them, or we are not. The former belief is repugnant to the rational mind, which as it developes and grows, will draw truth from the doctrines of the Church that is to be the crown of all Churches. The most ancient Church, or that which Adam and Eve represent, was the first, the New-Jerusalem Church the last. Intercourse between the two worlds was established in the order of creation, it has been enjoyed by men with freedom, varying according to their spiritual states, and is it unreasonable to believe that in the final dispensation the spiritual possibilities of mankind are to be similar to those of the most ancient Church? As to how or what this intercourse is to be, it is not necessary to consider here.

The New-Churchman believes that "man was so created, that during his life on earth amongst men, he might at the same time also live in heaven amongst angels;" that spirits

are "adjoined to man" and that they are "such as he himself is as to affection or as to love; that the spirits with man are changed according to the changes of his affections;" that "this adjunction is affected by the Lord with those who can be reformed and regenerated;" and that a bad man is "conjoined to hell, and a good man is conjoined to heaven."—A. C., n. 50.

THE ORIGIN OF EVIL.

In the December number of the Magazine there is an article, the title of which is, "The origin of evil and the fall of man." On the first page of that article is the following statement:—

"The original condition of mankind, as they came from the hands of their Creator, is a subject upon which much misconception exists. According to the popular view, man was originally perfect, or absolutely pure and faultless. A little reflection, however, will show us that this could not have been the case. That the first parents of the human race were innocent of transgression, and actual disobedience of the Divine laws, we fully concede; but while they were thus without actual, conscious guilt, they had within them, nevertheless, there can be no doubt, the germs of evil and sin, though in a wholly undeveloped form, which required only to be developed and brought forth in outward, actual life, to become evil and transgression in reality."

This does not seem to be in accord with the teachings of Swedenborg. He says:—

"If man were born into the love in which he was created, he would not be in any evil, yea, neither would he know what evil is; for he who has not been in evil, and thence is not in evil, cannot know what evil is. If it were said to him that this or that were evil, he would not believe it possible. This state is the state of innocence, in which Adam and Eve his wife, were. Nakedness of which they were not ashamed, signified this state."—D. P., n. 275.

What is, if possible, still more directly apposite to the question, will be adduced from another place.

While Swedenborg was meditating upon scortatory love, two married partners who left this world as infants, but were now connected with a society in "the heaven of innocence," came to him with a question upon a subject to them embarrassing. They said: —

"Because we have known nothing concerning any other love than truly nuptial and conjugial love, therefore when the ideas of your thought concerning a strange love, entirely opposite to our love, were communicated to us, we did not comprehend anything; wherefore we have descended for the purpose of inquiring of you, why you are meditating upon things imperceptible: tell us, therefore, how a love which not only *is not from creation* but *is even contrary to creation*, can be given. We look at things opposite to creation as objects of no reality. When they said these things, I rejoiced in heart that it was given to speak with angels of such innocence, who were entirely ignorant of what scortation was; wherefore I opened my mouth and taught, saying, Do you not know that there is given good and evil, and that good is from creation, *but not evil*, and still evil viewed in itself, is not nothing, although it is nothing of good?" — C. L., n. 444.

After some statements of Swedenborg in relation to good and evil, and the equilibrium between them, "the two angels asked, how could evil exist, *when nothing but good had existed from creation?* In order that anything may exist, there must be an origin of it; good could not be the origin of evil, because evil is nothing of good, for it is privative and destructive of good; but still, because it is given and felt, it is not nothing but is something. Tell, therefore, whence this something existed from nothing." — IBID.

To this Swedenborg gives answer in a form which seems to the writer to explain to entire satisfaction the origin of evil, and the fall of man. He says: —

"To this I answered, this arcanum cannot be opened unless it be known that no one is good but God alone, and that there is no good which in itself is good, except from God; wherefore, he who looks to God, and wills to be led by God, is in good; but he who turns himself away from God, and wills to be led by himself, is not in good; for the good which he does, is either for the sake of

himself, or for the sake of the world, thus it is either meritorious or counterfeit or hypocritical; from which it is manifest that man himself is the origin of evil; *not that the origin was put into man from creation*, but that he himself, by turning from God to himself, put it in himself."— C. L., n. 444.

The italics are all the writers.

AS TO SEEING THE LORD IN HEAVEN.

Editor New-Jerusalem Magazine: —

Your references to the appearances of the Lord in "Swedenborg Studies" of January number, have drawn my attention to an incomplete statement of mine upon the same subject on p. 30. Although the principle involved therein is not affected, still the matter ought to be noted.

The Lord is always in the spiritual sun, which, speaking absolutely, is everywhere; for he is omnipresent by means of it; its distance being apparent only. (D. L. W., n. 109.) When he is seen outside of it, it is either (1) by filling "an angel with his aspect" (H. H., n. 254. A. R., n. 938), the angel being enveloped by "a sphere of love," in attestation of the Theophany (T. C. R., n. 691); or (2), by aspect alone. (H. H., n. 121.) The sphere of divine love around the angel necessarily requires substances drawn from the plane of manifestation as its containant (see D. L. W., n. 299), and so the Lord's image outside of the sun without angelic mediumship is formed of heavenly substances in correspondence with the subjective impression, which also gives the angle of spiritual vision, determining the appearance to each. By the dissipation of the formed substances by which the Lord is manifested in heaven he vanishes from the sight of the angels, and the angel-medium is reduced to his own individual condition.

Swedenborg necessarily uses the phrase, "personal appearance," when applied to the Lord, in two senses: one absolute, and the other relative. The first is when applied to the Lord in his solar envelopment, and the second to his appear-

ance by a projected image of himself out of the sun, apart from angelic mediumship. This latter case is not "an appearance in person" when contradistinguished from the former, but can be fairly called so when the appearance is distinguished from that which is by means of an angel. In this sense Swedenborg often asserts the Lord's appearance in "person" to himself. So was it to the disciples even after the human was glorified. And that the ascension did not alter the Theophanic principle operative before it, is shown by the words of the angel: "This *same Jesus* which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven." Which indeed happened at the last judgment, as witnessed by Swedenborg and others.

WM. DENOVAN.

[NOTE.—We wish to say that the "Study," to which our friend alludes, was prepared without reference to him, and without intention of controverting his position, and we gladly print his courteous rejoinder. For the sake, however, of being understood, we add that we differ from him in one point, namely, as to the manner in which the Lord manifests himself outside of the sun of heaven. Our friend understands this to be in two ways, by filling an angel with his presence, and by aspect alone. The second way is believed by us, at the present stage of our study of this supreme subject, to be one with the first. We believe the difference between H. H., n. 254, and H. H., n. 121, to be a difference of terms rather than of fact; and we regard the whole order of manifestation of the Lord outside the sun of heaven to be set forth in the saying, "The Lord sometimes presents himself as visible outside of his sun, but then he veils himself and presents himself to their sight, which is done by means of an angel, as he also did in the world before Abraham," etc. (A. R., n. 938.) Since in no one passage are the two ways, as suggested by our friend, described, we are accustomed to regard the expression, "in angelic form" (H. H., n. 52 and n. 121,) as equivalent to the more explicit saying of the later work, that "He fills an angel with his Divine." (A. R., n. 465.) This we would suggest, and leave others to come to the conclusion which their reason approves.

We submitted the above to an older student of the Doctrines, who replied as follows.—EDITOR.]

Swedenborg's statement in A. R., n. 938, is, "The Lord sometimes presents himself to be seen out of his sun; but he then veils himself and presents himself to the sight, which is done by means of an angel." This does not seem to admit of the interpretation that it is done sometimes in one way

and sometimes in another. And he explains that "presence by aspect," as we unfortunately translate it, is simply the mode of his presence in an angel or spirit. "I have been informed how the Lord spoke with the prophets, by whom was the Word. He did not speak with them as with the ancients, by influx into their interiors, but by spirits who were sent to them, whom the Lord filled by his aspect (his look), and thus inspired the words which they dictated to the prophets. . . . How spirits are filled with the Divine from the Lord by aspect (by his look), has also been shown; a spirit filled with the Divine from the Lord, does not know otherwise than that he is the Lord."—H. H., n. 254.

In A. E., n. 412, he speaks of the same thing, but changes his word from "*aspectu*" to "*visu*"; and, at the same time, he interprets what he means by "an angelic form" in the passage referred to by our friend in H. H., n. 121. He says: —

"The Lord does appear to the angels in heaven, but then it is under an angelic form, for he fills an angel with his look (*suo visu*), and thus with his presence from afar."

The remark of the angel, that the Lord would appear again "in like manner," as he had disappeared, seems to refer especially to his coming in the clouds. And even on this point it will not bear so strict an interpretation as our friend puts upon it. It can hardly be questioned that there are differences between his state since the ascension, and that before. His appearance to Swedenborg in a cloud, Swedenborg explains to have been in a society of angels. J. W.

SWEDENBORG STUDIES.

CHANGES OF LANGUAGE IN REPETITION.

COMPARISON of Swedenborg's use of language, in referring at different periods of his work to the same subjects, affords a deeply interesting study. Language which might answer well enough for the expression of thought in regard to natural things, proved wholly inadequate for the expression of angelic wisdom, and, therefore, he was likely to vary somewhat, when apparently repeating what had been already said, for the sake of greater clearness. A strong expression of this difficulty is found in A. C., n. 9094: —

"It has been granted me to know by much experience, that the things which the angels see and think in the light of heaven, are ineffable; for when I have been elevated into that light, I have seemed to understand all those things which the angels spoke there; but when I was let down thence into the light of the external or natural man, and would recollect in that light what things I had heard there, I could not express them by words, nor even comprehend them by ideas of thought, except a few, and these few obscurely."

There are many opportunities for such comparison, almost all the works affording the means of it between themselves and one or more of those preceding them in date, but we would now call attention to but one, namely, that which is given by the republication in separate form in 1758 of the "Earths in the Universe," which had already been published in 1753–6, in the sixth, seventh, and eighth volumes of the "Arcana."

Let us take only the first and introductory chapter at this time, and place in parallel columns some portions of it, showing variations, but omitting some portions in which no marked variation occurs: —

A. D., 1753.

A. C., n. 6695. Since by the Divine mercy of the Lord, the interiors which are of my spirit have been opened unto me, and it has thus been granted to speak with *those who are in the other life*, and not only with those who are *from* this earth, but also with those who are *from* other earths; therefore because it was my desire to know *this*, and because the things which it was granted *me* to know are worthy of mention, it is permitted to relate them at the end of the following chapters. I have not *spoken* with the inhabitants of the earths themselves, but with spirits and angels who had been inhabitants there; and this not for a day or a week, but for many months, with *open instruction* from heaven whence they were. That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life; for it is granted to every one to speak with them, *if he desires it.*

A. D., 1758.

E. U., n. 1. Since by the Divine mercy of the Lord, the interiors, which are of my spirit, have been opened unto me, and it has thereby been granted to speak with *spirits* and *angels*, not only with those who were *near* our earth, but also with those who were *near* others, therefore, because it was my desire to know *whether there were other earths, and their nature, and the nature of their inhabitants*, it has been granted *by the Lord* to *speak and converse* with spirits and angels who were from other earths, with some for a day, with some for a week, and with some for months, and to be instructed by them as to the earths from which and near which they were, and as to the life, manner, and worship of the inhabitants there, and as to various things there worthy of mention; and because it has been granted to know them in this way, it is permitted to describe them *from things heard and seen.* It is to be known that all spirits and angels are from the human race, and that they are near their earth, and that they know what takes place there, and that *a man whose interiors have been so far opened that he can speak and converse with them, may be instructed by them;* for man, in his essence, is a spirit, and is together with spirits as to his interiors; wherefore he whose interiors are opened by the Lord, can speak with them, as man with man. *This has now been granted me daily for twelve years.*

2. That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life; for it is granted to every one there, *who desires it from the love of truth and use thence*, to speak with spirits of other earths, and thence to be confirmed as to the plurality of worlds, and to be informed that the human race is not only from one, but from innumerable

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earths, and also [to learn] of what genius and life they are, and the nature of their Divine worship.

6698. Moreover, I have spoken with spirits that it may be believed by man that there are more earths than one in the universe from this; that the visible universe, bright with so many unnumbered stars (*astris*), is so immense, and yet it is only a means to an end which is the ultimate of creation, which end is the heavenly kingdom in which the Divine can dwell. For the visible universe is a means that earths may exist, and men upon them, from whom is the heavenly kingdom. *Who* can even think that so immense a means was made for so small and limited an end, as would be if one earth were inhabited, and heaven should exist from that one alone? What would this be for the Divine which is infinite, to which thousands, yea myriads, of earths and all their inhabitants would be little and scarcely anything? Besides, the angelic heaven is so immense that it corresponds to everything in man, and myriads there to every member, organ, and viscus; and it has been granted to know that heaven, as to all its correspondences, can in no way exist, except from the inhabitants of very many (*perplurium*) earths.

4. Moreover, I have spoken with spirits that it may be believed by man that there are more earths than one in the universe from this; that the starry heaven is so immense, and the stars (*stellæ*) there, each of which is in its place or in its system a sun, and like our sun, in various magnitudes, so innumerable; he who rightly considers, concludes that so immense a whole can only be a means to an end which is the ultimate of creation, which end is the heavenly kingdom in which the Divine can dwell with *angels and men*. For the visible universe or heaven, bright with so many unnumbered stars (*stellis*), which are so many suns, is only a means that earths may exist, and men upon them, from whom is the heavenly kingdom. From these things *the rational man* cannot think otherwise than that so immense a means to so great an end was not made for a human race from one earth and a heaven thence. What would this be for the Divine which is infinite, to which thousands, yea myriads, of earths and their inhabitants would be little and scarcely anything?

5. Besides, the angelic heaven is so immense that it corresponds to everything in man, and myriads to every member, organ, and viscus, and *to every affection thereof;* and it has been granted to know that that heaven, as to all its correspondences, could in no way exist, except from the inhabitants of very many (*permultarum*) earths.

6700. As regards the Divine worship of the inhabitants of other earths, they who are not idolatrous there, all acknowledge the Lord for the only God. They *do not indeed know*, except a very few, that the Lord assumed humanity in

7. As regards in general the Divine worship of the inhabitants of other earths, they who are not idolatrous there, all acknowledge the Lord for the only God; for they adore the Divine not as an *invisible*, but as a *visible*, Divine, for

this earth and made it Divine; but they adore the Divine not as a Divine altogether *incomprehensible*, but as *comprehensible* by reason of the human form; for when the Divine appears to them, it appears in that form, as also formerly to Abraham and others in this earth. And because they adore the Divine under a human form, they adore the Lord. They also know that no one can be conjoined *with the Divine in faith and love* unless the Divine be in a form which they can comprehend with some idea; if not in a form, the idea would be dissipated, like sight in the universe. When it was told them *by spirits of our earth* that the Lord *took on* (*susceperit*) the human in this earth, they meditated a while, and soon said that this was done for the salvation of the human race; and that they *adore with holiest worship* the Divine which shines as a sun in heaven and which, when it appears, presents itself to be seen in human form. That the Lord appears as a sun in the other life, and that hence is all the light of heaven, see nos. 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4060, 4321, 5097.

the reason, also, that when the Divine appears to them, it appears in human form, as also formerly to Abraham and others in this earth; and they who worship the Lord under a human form, are *all accepted* of the Lord. They say, also, that no one can *rightly worship God*, and *still less be conjoined to him*, unless by some idea he comprehends him, and that he cannot be comprehended, except in the human form; and if it were not so, that the interior sight concerning God, which is of thought, is dissipated, as is the sight of the eye when, without a bound, it looks upon the universe; and that then the thought *cannot do otherwise* than fall into nature, and this be worshiped for God.

8. When it was told them that the Lord *assumed* (assumserit) the human in our earth, they meditated a while, and soon said that this was for the salvation of the human race.

We have not given the foot-notes in E. U. which refer to the "Arcana," and have italicized some of the words which indicate that all was re-written, and that such changes were made in the diction as were possible and advisable after further experience.

NOT MEMORIAL, BUT REMEMBRANCE.

In an article of a hostile character, a writer lately quoted the saying of Swedenborg, that baptism is a sign and a memorial that a person is to be regenerated, and placed after the word "memorial," a mark of astonishment. This mark is not inexcusable. This word may seem at first sight wholly out of place. Of baptism as a sign, one forms an idea with ease; but of baptism as a memorial, one cannot form an idea without reflection. The fact is, that while *memoriale* is

a Latin word which exactly expresses the truth, and which at once conveys the truth to one who understands that language, the English word "memorial" in this sense is obsolescent, and the employment of it in this sense is, therefore, objectionable.

In order to ascertain Swedenborg's meaning in this word, let us first quote an instance of its use as an adjective, and then pass to its use as a substantive.

When treating of memory in the future life, he says, in regard to deceivers who must be unmasked,—

"Their books of memory [*libri memoriales*] were opened, and were read before them, page by page."—H. H., n. 462 (*b*).

It is evident that the word is used to denote that which pertains to the memory.

Now, coming to the substantive, we meet with it in a quotation from the Word, EXODUS iii. 15, "This is my name forever, and this is my memorial to all generations." Swedenborg says of this,—

"It signifies that he is perpetually to be worshipped, which appears from the signification of a memorial, that it is what is to be remembered."—A. C., n. 6888.

Other passages also define it, as the following:—

"The signification of memorial, is perpetual remembrance."—A. C., n. 8067.

"'Write this memorial in a book.' (EXODUS xxvii. 14.) That this signifies unto perpetual memorial, appears from the signification of a memorial, that it is what is to be remembered, or what is *in memoriam*."—A. C., n. 8620.

We come now to the use of the word, independently from the interpretation of Scripture, where its use has indeed led to definitions of its meaning, but has not shown its use by Swedenborg, when writing his own language. Perhaps the best instance may be found in a passage, wherein he has spoken of the power of the Word, and concludes thus:—

"Ex his hoc memoriale dabitur quod ecclesia, quæ in Divinis veris a Domino est, valeat super inferna," etc.—T. C. R., n. 224.

This is an emphatic declaration that from what has been said, a memorial, a thing to be remembered, a perpetual remembrance must be had, to the effect that the Church having truths from the Lord, is more powerful than its foes; and the Lord's saying to Peter, "On this rock I will build my Church, and the gates of hell shall not prevail against it," is then cited. The translation of the Convention's edition is, "this memorable inference will be deduced;" that of the Rotch edition is, "Will now be given a statement that may serve to keep them in remembrance." That the idea is that a fact is to be remembered there can be no doubt. It is as if Swedenborg had said, "therefore remember that the Church," etc., but his style was seldom so direct as this. Would not this expression answer, taking the future in its imperative sense; "hence let this be given to remembrance," or simply "hence let this be remembered"?

But when we come to the passages about baptism, the change to a verbal form is not possible.

"Baptismus institutus est in signum quod homo sit ab ecclesia, et in memoriale quod regenerandus sit; lavatio enim baptismi non aliud est quam lavatio spiritualis, quæ est regeneratio."—N. J. D., n. 202.

"Quia baptismus est in signum et in memoriale illorum, ideo homo baptizari potest infans, et si non tunc potest adultus."—N. J. D., n. 206.

The same words may be found in A. C., n. 10386 and 10390.

It is not strange that our translators should here say simply "sign and memorial," it is so convenient; but a little reflection will show that this is throwing upon the reader the task of study, when the original statement is perfectly plain. To be sure, a monumental structure is called a memorial, but the word is not much used in this sense, except as an adjective, as when we say "memorial hall, memorial history," etc. An inscription, recently placed on a monumental building, which reads simply "a memorial," has been criticized as needing a noun to complete the meaning. "Memorial" is

used of a document presented to a deliberative body, seeking consideration for some person or measure, but this use only tends to confuse the reader of Swedenborg.

What can be suggested? The use of the word as a substantive, is firmly imbedded in the text of Scripture, and may remain there; but this alone will not keep it in common use, and make its use in translation advisable. It seems inevitable that there should be a change, even if no one word could be found to answer. But there are "remembrance," "reminder," "memento," and others less serviceable. One of these might be best in one case, and another in another; but in the passages about baptism, we would prefer "remembrance." Let us try it in the passages under consideration.

"Baptism was instituted for a sign that a man is of the Church, and for a remembrance that he is to be regenerated; for the washing of baptism is no other than a spiritual washing, which is regeneration."

"Since baptism is for a sign and remembrance of these things, therefore man may be baptized as an infant; and if not then, as an adult."

Baptism is a sign to those who know of it both in heaven and earth, and it is also a remembrance, or serves as a reminder, to the man himself, if he was old enough to know what was done, and to all who know.

Let the use of the word "remembrance" be tried in one other passage, where the word "memorial" seems unsatisfactory, and almost unintelligible.

"There were many among the sons of Israel, and there are many to-day among the Jews, who believe that they have been elected above others, because they have been circumcised; and among Christians, because they have been baptized; when, nevertheless, both circumcision and baptism are only given for a sign and remembrance that they must be purified from evils, and so become elected."—T. C. R., n. 676.

OF THE PAPAL SAINTS.

A friend has called our attention to a brief paragraph, S. D., n. 6092.

"I have heard from a certain pope that he spoke with all of both sexes who had been made saints, and that he saw none but two in heaven, and these two abhor being invoked. The greatest part are not conscious [of their saintship], some are as if foolish."

The words *sui conscii*, which we have rendered "conscious [of their saintship]," are unusual. They occur once in Cæsar, but in a doubtful passage. The references by Swedenborg to the same subject elsewhere do not include this expression, so far as we have noticed, but they seem to throw sufficient light upon its meaning. Thus we read in T. C. R., n. 824,—

"Many of the papists, especially monks, when they come into the spiritual world, seek for the saints, especially for the saint of their order, but they do not find them, at which they wonder; but they are afterward instructed that they are mingled among either those in heaven or those in the lower earth, and that in neither place do they know anything of the worship or invocation of themselves, and that they who do know, and are willing to be invoked, fall into fantasies and speak foolishly."

Speaking in the same paragraph, he also says of the saints who are in heaven that "they know nothing whatever of that which takes place on earth, neither is it given them to speak with some from the papists who are in that superstition, lest some idea of it should enter into them."

Nearly the same words occur in the "Continuation of the Last Judgment," nos. 64 and 66.

This seems to lead to the conclusion that by the terse expression *sui conscii*, Swedenborg meant knowledge of one's position in the sight of others, a knowledge which would be exceedingly dangerous to one who was worshipped on earth by superstitious people, from which therefore he would be mercifully withheld. Moreover, in the case of the evil, we are taught (A. R., n. 153) that they "do not know who and in what office they were in the world."

A CHARGE AGAINST LUTHER CONFIRMED.

In the brief treatise *De Fide et Bonis Operibus* (on Faith and Good Works), published for the first time by the Sweden-

borg Society of London in a small volume entitled *Opuscula Philosophica* (1846) occurs an almost incredible charge against Martin Luther. Believed to have been written as early as 1738, it does not bear in all respects comparison with the writings which, published 1749 to 1771, contain the doctrines of the New Church, but it is deeply interesting and valuable.

Perceiving even then the folly of the doctrine of salvation by faith alone, Swedenborg referred to various passages in the Gospels and proceeded: —

"Likewise also the Apostles. John, in his epistle, urges scarcely anything but love to God and the neighbor, on which Christ himself teaches that all the Divine law, both of the Old and New Testament, is founded. James openly detests faith without good works, and calls it devilish. The rest of the Apostles say the same. Paul said to the Romans that it is faith which saves, but not action; that is, regarded apart from faith; to which words of the Apostle Dr. Luther added in his version, "faith without works," which latter words, however, are not in the Divine text. And I believe that never in his life did he commit a greater sin than when he added from himself those words, but let God be judge."

That this grave charge is not without foundation may appear from looking at Luther's version of Romans iii. 28. Exactly rendered, the Greek gives,—

"For we deem that man is justified by faith without the deeds of the law."

Luther's version, also closely rendered, is,—

"So now we hold thus that man is justified without the works of the law alone through faith."

The word *allein* (alone) is inserted here by Luther's hand. There is no word for it in the Greek. This was certainly a sin, but "let God be judge."

BOOK NOTICES.

THE BRAIN. SWEDENBORG. Edited by R. L. Tafel. Vol. I. The Cerebrum and its Parts.

THE delightful style in which Swedenborg, in the parts of the "Animal Kingdom" already published, discourses of the forms, motions, and uses of the viscera, is continued in this work on the Brain. He quotes copious descriptions of the various parts from the best anatomists of his time, and then, in imagination, breathes the spirit of life into the machine, sets it in motion, watches all its operations and connections, and with charming sagacity and simplicity, points out what the results must be. The patience with which he examines every point, however humble, and the docility with which, instead of forcing his theory upon the facts, he submits to be guided by them as grouped and interpreted by pure reasonableness, give to the reader a conviction of the general worth of his conclusions, however these may be perfected hereafter by wider experience.

The leading idea in the present volume is that the cerebrum is not merely the organ of conscious sensation, reflection, and action, but, in connection with the cerebellum, is also the animating organ of the body;—that, as the brain in the embryo gives form, motion, and life to all the other parts of the body, so it continues to impart to them animating spirit as long as they continue to live. And it is Swedenborg's view that this animating spirit is a highly vitalized and volatile fluid, actually secreted by the brain, as a noble gland, and sent into the circulation to give life wherever the circulation of the blood extends. This pure spirit he believes to be secreted by the cells, or glands, of the grey substance of the brain, and despatched, through a multitude of white fibres, which do not extend further, to the choroid plexuses, in which it is combined with a suitable lymph, and thus as it were clothed and fixed, and then discharged into the ventricles of the brain, and by them conveyed into the jugular veins. The motions of the brain, essential to the process of secretion and animation, he believes to be synchronous with those of the lungs.

A large part of the present volume is devoted to a demonstration of the probability and, indeed, necessity, of this motion, and

to an examination of the bony covering, the membranes, cavities, arteries, and veins, and the various lobes and prominences of the brain, to show the nature and effects of its motion. The localization of the functions of sensation and voluntary motion in the various parts of the brain is touched lightly, though with genuine insight; but for the fuller development of this interesting subject we must await the remaining volumes of the work.

The translation seems in general to be admirable, preserving much of the easy poetical motion of the original. In the arrangement of the work everything is inserted which could be thought to throw any light upon the subject; large additions are printed from Swedenborg's earlier works, including even the chapter on the motion of the lungs from the "Animal Kingdom"; to the abundant citations which Swedenborg makes from anatomical writers, are added a great many more from modern authors; and an appendix contains an elaborate and urgent argument to prove the truth of Swedenborg's positions. We should have been content with Swedenborg's own fair reasonableness, adding, perhaps, a very few well-selected statements of modern research by way of confirmation. J. W.

Letters of Lydia Maria Child. Boston: Hougton, Mifflin & Co. 1883. pp. 280.

This collection was skilfully made by John G. Whitter, who prefixed a brief biographical sketch. The remarks of Wendell Phillips at Mrs. Child's funeral are added as an appendix. We have read the book with very great interest, and regard it as likely, not only to satisfy the friends of Mrs. Child, but to benefit a large class of young women, who need just such reading as this to enlarge their views and strengthen their purposes.

Mrs. Child is too well known to make it necessary to dwell on her life, which was full of self-sacrifice and of devotion to reform measures, in behalf of which almost all her literary work was done. She seemed in early life like one whose great gifts had not found their mission; but from the time she entered the anti-slavery ranks, she had a field for mind and hand. She worked in this cause with perfect conscientiousness, seeing only her side of the question, to be sure, but endeavoring to be free from anger. Her singularly quiet, domestic life, in which she denied herself every luxury, that she might assist the needy, is seen everywhere in the book as the background of remarkable deeds.

In Mrs. Child's religious life the New-Churchman has a deep interest, not only because she was a member of the Boston Society of the New Jerusalem from 1822, but because she did not remain in clear perception of what she once knew in religion. The causes of this change are not clearly indicated. Perhaps her marriage; perhaps her energetic effort at reform, in which she did not have the merited sympathy of our people; perhaps her residence in Wayland, where she listened to the preaching of Dr. Sears, whose appreciation of the doctrines of the New Church scarcely led him beyond high Arianism, a position distasteful to one of Mrs. Child's clear thinking,—perhaps all these had an influence, but in every case in which an open soul like hers fails to realize in the New Church, what was at first expected, there is evidently room for careful study. In one letter she says:—

"To me there is a peculiar charm in Mr. Sears's preaching, for a kind of lunar halo of Swedenborgianism surrounds it. My first and deepest religious experience came to me through that medium; and such an experience is never entirely forgotten by the soul. The angel of my youth calls to me through Mr. Sears's preaching. Ah! would to God he could give me back the undoubting faith, the poetic rapture of spiritual insight, which I then enjoyed! But it cannot be."

But, later, she desisted from attending church.

We are ready to say "it might have been," and to believe that in the other life she would again see "eye to eye."

New Church Popular Series, No. 1. The World Beyond. By John Doughty. Philadelphia: E. Claxton & Co. 1883. pp. 182.

The Swedenborg Publishing Association, which has its office at at No. 930 Market Street, Philadelphia, is now following up its "Swedenborg Library" with a series of tasteful volumes sold at a very low price for general distribution. No. 1 contains eleven chapters originally written by Rev. John Doughty, of San Francisco, as public lectures. They are very bright and interesting, and form an excellent book for the purpose on which they are now sent. The volume costs but thirty cents.

New Church Popular Series, No. 2. Letters on the Theology of the New Church. By Rev. J. H. Smithson. Philadelphia: E. Claxton & Co. 1883. pp. 230.

This little book, like the preceding, is for popular distribution. It contains a series of seventeen letters called forth a few years

ago in England, by the consent of the editor of the "Christian Weekly News," to let a calm discussion between a friend and an opponent of the New Church go on in his columns. Mr. Smithson, then minister of the Peter Street Society, Manchester, maintained the discussion on our side, and was successively met by two on the other; but they retired, and left him master of the field. The discussion ranged over a wide ground, but Mr. S. was always at hand when needed, and it is easy to see that he enjoyed the contest, which excited much interest and did much good. An appendix is added to one letter by the American editor, Rev. B. F. Barrett, to show the nature of Luthur's teachings as to faith alone. The price of this volume is the same as that of "The World Beyond."

New Church Popular Series No. 3. The New Life. By W. H. Holcombe, M.D. Philadelphia: E. Claxton & Co. 1883. pp. 106.

This is a book of "Aphorisms," written by the well-known writer, Dr. Holcombe, of New Orleans, whose work, "Our Children in Heaven," is a hand-book in the New Church. It contains first, one hundred and thirteen aphorisms breathing the spirit of the New Jerusalem, and illuminating as many texts of the Gospel, by showing their application to the religious life. Then follow four series of "illustrations and confirmations," from the New Testament, Fenelon, Madame Guyon, and Swedenborg respectively. The introduction of these extracts from Fenelon and Guyon may serve to attract attention, and we hope it may do so, to those persons who are commonly known as mystics, and who did not indeed serve as mediums of bringing in much new truth; but who, in their warning and exhortations, prepared the way for the New Age. Behmen and Antonia Bourignon were others from whom Dr. Holcombe might have made similar quotations. The book will be useful in promoting religious meditation, and will further endear its author to his many readers. The price of this volume is but twenty-five cents, which will, we hope, insure its wide sale and perusal.

Poems. By Minot J. Savage. Boston: George H. Ellis. 1882. pp. 247.

In a very pretty volume, introduced by a portrait of the poet, we are presented with more than a hundred poems, all short and

unambitious meditations upon "nature, life, love, problems, persons, and times,"—to quote some of the heads in the table of contents. One cannot speak of them, however, without a reference to the position of Mr. Savage, for every word here, except a few evidently early poems, breathes the same spirit. Mr. Savage is a well-known agnostic Unitarian preacher in Boston, who cast off his Calvinistic principles with strong disgust, and has not yet learned to distinguish between them and the Church of the Lord. He, therefore, seeks, outside of Christianity, but without a taste for studying the Gentile religions, for a basis of belief, and takes up the evolution theory with haste. He believes in a future life, but it is with his eyes shut, when it might be with his eyes open, and thus a certain sadness runs through these honest utterances of a heart which shows its capacity to rejoice in the light, if only it could free itself from its bond of distrust in revelation. He sings of "The Sublime":—

> "Dwells the sublime but on some mountain height,
> Where, standing lone, near neighbor to the sky,
> One looks sheer down the steep immensity,
> Where breaks a soundless torrent on his sight?
> Come with me when a million stars are bright;
> Stand on a plain where neither hill nor tree
> Breaks the wide level far as eye can see;
> And feel the earth sweep onward through the night!
> Behind, the low, flat reaches of the sand;
> Before, the measureless, wide-heaving sea;
> Far out, one lone ship, with its human life:
> Then, while the rhythmic beat upon the strand
> But makes the silence awful, tell to me
> What cares the universe for all our strife?"

He is sometimes a Pantheist:—

> "Look not to the distant heavens,
> Nor to east nor west; for, lo!
> God is 'neath thy feet, and cometh,
> Like all fair growths, from below."

But anon there is much hope:—

> "Let clouds of sorrow shade the seed,
> Let it be watered long by tears,
> Let rough winds rock it to and fro,
> Let fall the dead leaves through the years;
> Still God is in it, and it grows.
> Some day, beneath a fairer sky,
> 'New earth' shall greet 'new heavens,' and make
> A new home for humanity."

We hope yet to see Mr. Savage using his unusual gifts in singing, with more of poetic perception, the glories of a rational faith, and of a peaceful consecration to the service of his Father.

SCHELLING'S TRANSCENDENTAL IDEALISM: A Critical Exposition. By JOHN WATSON, LL.D. Chicago: S. C. Griggs & Co. 1882. pp. 251.

THIS neat but inexpensive volume is the second of the series of "German Philosophical Classics for English Readers and Students, edited by Professor George S. Morris." Professor Morris, of Michigan University prepared the first volume on Kant's Critique of Pure Reason. For the present volume we are indebted to the Professor of Mental and Moral Philosophy, Queen's University, Kingston, Canada. Mr. Watson handles his subject in the right way, by showing that Fichte and Schelling were connecting links between Kant and Hegel, to whom more study should be given than to the intermediate philosophers; but he takes care to dwell with sufficient fulness on the treatises of the brilliant, but somewhat erratic, Schelling, and to give the general reader an excellent idea of the virtues and vices of Schelling's philosophy. The last part of the book, which traces the efforts of Schelling to introduce into his philosophy the mysticism of Jacob Behmen, we have found most interesting. The conclusion to which Schelling came was, that there had been a gradual development of the knowledge of God through the various religions down to the Christianity of John, which would follow Protestantism, as that followed Catholicism, which in turn followed the religion of the Greek Mysteries. There is not much to benefit one in Schelling's philosophy by itself, but as a step in philosophical thought it is important that it should be studied. We do not see how Prof. Watson could have done better, and we feel indebted to Griggs & Co. for meeting half-way the modern desire to know the German philosophers.

PLAIN TALKS ON AVOIDED SUBJECTS. By HENRY M. GUERNSEY, M. D. Philadelphia: F. A. Davis, Atty. 1882. pp. 120.

DR. GUERNSEY, who is a physician of much experience, and who has been an instructor in a medical college, publishes, in a sincere and devout spirit, this little book of advice on subjects of very great importance, but in regard to which little that is whole-

some reaches the public eye. These pages, if read in the spirit in which they are written, will do much good, and we hope that the sale may be large. Copies may be obtained of our publishers.

JOHN RANDOLPH. By HENRY ADAMS. Boston: Houghton, Mifflin & Co. 1883. pp. 308.

WE hope our subscribers are reading with care the series of biographies of "American Statesmen," to which this book belongs. This is the fifth, and has been preceded by the lives of J. Q. Adams, Hamilton, Calhoun, and Jackson. There is a charm of finished literary style about them all which would alone make them useful reading; but they also dwell upon the inner history of our country in a most interesting way. We have found this story of the eccentric Virginian more fascinating than a romance, and must commend the fairness with which an Adams describes a character far removed from the Puritan type. The intense vigor of the Roanoke planter has infused itself, as it would seem, into the book, which is strong in every word.

THE BURIAL OF THE DEAD. By G. and S. W. DUFFIELD. New York: Funk & Wagnalls. 1882. pp. 158.

THIS little book is farther described on the title page as "a pastor's complete hand-book for funeral services, and for the consolation and comfort of the afflicted," and the introduction describes how it has grown into its present form. Its four chapters, with many sub-heads, treat of Scriptural Services, What is Death? the Funeral, and Hints for Sermons and Addresses. It does not contain the fullest light of the Scriptures on the subject of the Future Life, but it is a book likely to do great good in the hands of clergymen, improving their manner and means of conducting funeral services, and placing in excellent form the matter for words of comfort. The printing is very clear, well adapting the book for use in darkened rooms or by the bed-side.

FACTS. Published quarterly. Vol. I., n. 3. Boston. pp. 80.

THIS is a well-printed serial publication made up from various sources, and giving accounts of spiritual manifestations. There can be no doubt that many things spoken of here are facts, while others are undoubtedly fictions. The vindication of each other's

honesty seems to be needed among mediums, judging from what is found here. The earthly character of much of the communication is clearly indicated.

One man of Vermont says that he and his wife "sat for six months without a rap or a sound or any evidence. But the blessing came. Her hand was controlled and wrote, 'I want to talk about my pension.'" Here was long delay, but at last the mediumship of the wife was established, and a pension due her grandfather was the result.

In another case, Greek was asked for, and a slate written in telegraphy was produced, and the spirit said, "This will seem Greek to you. I do it out of pure mischief." Signed "BILL."

Another spirit said that he took the name of a friend, for "if I come in my own name, you will not receive it."

It seems that departed dogs and the like are getting to be common among some mediums, howling under their beds and giving other evidences of what is called materialization.

In one case, to show the credulity created by these seances, a person relates that a bird's egg was put into his hand by a spirit in mid-winter, and a lady in the audience calls out, "I can vouch for this; I have seen that egg." Thus a story that a bullet had come from the moon would be verified by seeing a bullet. These "facts," when published, ought, we think, to be selected with more care.

THE FACTS STATED is a pamphlet printed by the National Christian Association of Chicago and containing a statement by Thurlow Weed of what he knew as to the Morgan affair. It seems to us that, if a single sin were proven against Freemasonry, it would not be justly condemned, just as the crimes done in the name of the Church would not justify its condemnation. This Association for the suppression of Masonry, will not succeed if it uses a gun so easily turned. Let it rather give full credit for what there is of good in this institution, and then show the higher benefits of Christian discipleship.

A New-Churchman, from his understanding of symbolism, can appreciate Masonry better than others, and, though not likely to over-estimate it, he will not doubt that under Providence it has been of much use.

REJECTED COMMUNICATIONS. We have received from Rev. B. F. Barrett a pamphlet having this title and containing eight

papers intended to appear in the *Messenger*, but which were not successful in obtaining publication. We hope that Mr. Barrett will not need to do so again.

CORRECTION. — Our attention has been drawn to our brief notice, in the January number, of the "Drama of Creation." We find on referring to it that we were hyper-critical.

THE NEW CHURCH.

Probation.

ONE view of probation is that it ends with this world, and that, after death, only those who have received in this life, through faith, the benefit of the Vicarious Sacrifice will be saved.

To this opinion, which for a long time held undisputed sway among Protestants, two classes of objectors have arisen. One of these denies it all, appeals from it to the Divine mercy, declares that all will be saved, and that there is no such thing as probation. The second class does not go so far as this, but expresses a doubt in favor of infants, the insane, the heathen, and the ignorant in Christendom.

To the New-Churchman all these positions are more or less unsatisfactory, because they are but partial views of the subject, and because in their omissions they omit essential principles, and so give distorted results. The "orthodox" view he sees to be taken in a separation of Justice from Mercy. It is the justice of an angry God. It is that of the elder brother of the Prodigal rather than of the Father. It is that of John Calvin. It is that of Professor Park. It is not that of the Scripture nor of reason. To the declaration "the Lord is good to all and his tender mercies are over all his works," it gives the nullifying interpretation, abhorrent to reason, that His tender mercy to the heathen consists in seeing them burn everlastingly. It is a crude and cruel view, and would be wholly wrong, if it did not include the truth that there is probation; but this truth it distorts till scarcely anything of its reasonableness is allowed to appear.

The "liberal" view is also faulty. It denies so much that it loses all power. As Orthodoxy rends justice from mercy, this rends mercy from justice. It forgets that when the Israelites dis-

obeyed they suffered, and that they were compelled to choose between life and death, between Canaan and captivity. It holds essentially that the Redemption was nothing, since men were redeemed from nothing. It does not merely defy the warnings of Scripture, it rejects its promises which are always limited to the worthy. It enlarges forgiveness till it crowds out repentance. It magnifies heaven till it mingles it with hell. Probation it regards as a delusion, and will admit no danger-signal on its way.

The third view, recently made prominent, is unsatisfactory, because vague and of a negative character. The truth may be in it, but is not brought out. Much is to be hoped of it, but it must grow before it can teach the world. The ministers who hold it say on examination that they do not propose to teach it from their pulpits.

The doctrine of the New Jerusalem on this subject is, in a feeble statement, that the one God, our Lord, is Mercy itself and Justice itself, that the mercy of his love is the essence of his justice, that the justice of his truth is the form of his mercy, that all men of every land and condition are his children, that he creates all for heaven, every one for his own place therein, and that the whole effort of his mercy and justice — that is, of his Providence,— is to prepare men in their freedom for heavenly places of eternal usefulness and joy, that in their decline from primitive childlikeness the Father has followed them with sufficient instruction, that they are on probation while here, because their building of character hereafter must depend on the foundation here laid, that no one is condemned beforehand, that no one is lost who has not confirmed himself in evil with the means of knowing the difference between good and evil, that if teachableness be in one he will be taught hereafter, that the evil consequences of a sin are precisely in proportion to the sinner's understanding of its nature, and that only a confirmed defiance of the principles one may have, whether Christian or Gentile, can harden him into a permanent enemy of heavenly order.

This doctrine needs no proofs, for the Scriptures are full of it, and nothing else. It is the teaching of the Old Testament, it is the teaching of the New. Reason approves it. Conscience is quickened by it. It holds what is good in the other views, and goes far beyond. It bids us keep the Commandments not so much in fear as in hope. It leaves Professor Park's justice far

behind, and bids us see in the other life a great multitude of the blessed "which no man could number." It leaves the "liberal" idea of mercy far behind, and bids us see in the other life an order by which, for the good of both, the sheep are separated from the goats. It puts in the place of Newman Smyth's doubts the gleaming light of a revelation. It unites Justice with Mercy and sees in their union the Divine Fatherliness which will never cease to watch over every soul.

Friends Passing On.

The December number of the *New-Church Magazine* (London) contained notices of the removal of four workers in the cause of the New Age,—a very unusual occurrence in the history of that magazine, and affording an interesting instance of the various ways in which such work may be done, for but one of these, and that the least known, was formally enrolled among us. This last was the Rev. J. F. Wynn, one of the oldest of our English ministers, who had long been retired from active labor in the ministry. Another was the Rev. Samuel Edger, B. A., of New Zealand, an independent minister, who by sermons and publications openly in the service of the New Church, had become well known to our brethren abroad. The third was the Hindoo, Dadoba Pandurung, an eminent Sanscrit scholar, who had translated "Heaven and Hell" into the Marathi dialect, and otherwise done much to interest his countrymen in these truths. The removal of the Rev. Augustus Clissold, M. A., made the fourth to be chronicled. Mr. Clissold's deep interest in our cause, though he remained in the Church of England, his prompt use of his pen in defence of the New Dispensation, and his generous contributions to all branches of our work, have long given his name a distinguished place among us. We take from the *New-Church Magazine* some valuable information concerning him:

Mr. Clissold was born in 1796, and graduated at Exeter College, Oxford, taking his B. A. in 1816, and proceeding to M. A. in due course. He held for some time the curacy of St. Martin's-in-the-Fields, near the National Gallery, London. During his ministry in the Church of England he had the usual mental troubles with perplexing doctrines, but was esteemed and beloved as a pious and faithful minister.

When about forty years old he was attracted by the title, "True Christian Religion" in the library of the Royal Institution, and

took the volume home, but was somewhat disconcerted to find its author was Swedenborg. He at first found but little in it to interest him, but happened after a time to discover that his man-servant was reading it with delight, and was led to resume his reading. The effect was soon seen, when, in 1839, Dr. Whately, Archbishop of Dublin, made unfavorable comments upon Swedenborg, Mr. Clissold published an effective reply. From that time until his death he was an active and skilful author in behalf of the New Church, his books being characterized by thorough research and a finished style. Among the best known are "The End of the Church," four volumes on the Apocalypse, "Swedenborg's Writings and Catholic Teaching," and "The Divine Order of the Universe."

He procured the present publication office at 36 Bloomsbury Street, contributed by the thousand pounds to publication uses, took an important share in the expense of missionary efforts, and has bequeathed to the English Conference £4,000. During his later life he was unable to preach; indeed he only once occupied a New-Church pulpit, but he attended the services at Argyle Square, and presented the organ used there. His death, on the 29th of October, has given our brethren an opportunity to express their earnest appreciation of his worth.

Thus have four, who seemed to enter by as many gates, passed into the joy of their Lord, and their works do follow them.

The Decline of Small Societies.

We notice that the sermons delivered at the meetings of two of our Associations lately had the same theme,—the decline of some societies. In both cases the point was made that it was manifest that more devotion and care were needed. We fully agree to this, but we cannot admit that the decline of some societies is due to causes wholly lamentable. From a glance at the list of societies not in active operation in Ohio, it is seen that some at least were temporary in their character. Several have the word "county" in their titles, indicating that they were constituted of scattered families or individuals, who could scarcely ever meet together, and who did not have a church nor a pastor. Such a society would soon lose its power as a matter of course.

Then, beyond the causes which may lie in the very circumstances of their organization, societies, which are formed of a very

small number and have no minister, are not in a position to maintain themselves beyond the death or removal of one or two persons. They may be very useful while they last, but they are temporary things. A single family may remove and enter with energy upon their work somewhere else, but the society must end.

Without for a moment overlooking those causes which are avoidable by oversight and assistance, it seems to us that quite too much may be made of the fact that some little society has gone out of active existence. While it continues the policy of our people to constitute formal societies and admit them to Associations under the circumstances we have mentioned, it will also continue to be the fact that a society must occasionally be marked off the list, and its Bible or melodeon be transferred to a group needing them.

But very much can be done to prevent this by exercising care over small bodies, providing them with some ministerial service, and leading them to develope, according to their capacity, efficient financial arrangements. A society which raises no money for church uses has no root, and must die. It does not stand up, it is only held up. We are very glad to see a willingness to institute general pastorates for the sake of the use they will perform, and we think the use will be all the more efficiently performed if the general pastor consults regularly with a committee constituted of those who take deep interest in his work.

Henry James.

One has lately passed on whose literary ability had been exercised in behalf of the New Church, in a way which was peculiarly his own. Mr. James was born June 3, 1811, at Albany, N. Y., and died in Boston, Dec. 18, 1882. His works included several upon the teachings of the New Church. The "Secret of Swedenborg," published in 1869, did not obtain a large circle of readers, on account of its difficult style, which required the reader's careful study, and which even then did not always give him the author's idea. Thus in attempting to explain Swedenborg, whose language is always simple, Mr. James seemed to involve him in a mist.

For some reason Mr. James had a strong dislike to our organization, regarding it as founded upon an assumption of superior holiness. If this was his view, and we recall his words, "the Swedenborgian sect is engaged in a very unhandsome enterprise,"

he can hardly have appreciated the situation, which, like all similar situations known to history, demands that those who receive new light, should come together and work together for its extension. It may be taking an "unhandsome" position, but such, perhaps, in Mr. James's view, was the position of the early Christians, whose apparent effrontery was great, and was often denounced.

Without the least desire to have all our people work in precisely one way, we wish for that respect from all for all, which makes men one in spirit. But we would not fail for a moment gratefully to remember Mr. James's outspoken efforts in the direction which seemed best to him.

The General Pastorate of Ohio.

We are very glad to see that the measures adopted at the last Convention, for the development of the ministry and the promotion of ministerial usefulness, are already bearing good fruit. The Ohio Association has had an active existence for many years, and has raised money for missionary work in its field; but the mode of proceeding has been essentially congregational, and the small societies and circles have had no one to look to, and no one to watch over them. But at the meeting in October last, the Association decided unanimously to have a General Pastorate, and with the same agreement elected to that office the Rev. John Goddard, the experienced pastor of its largest society. At subsequent meetings of the Cincinnati Society, as we learn from its "Manual," steps were taken to enable Mr. Goddard to enter partially upon his work. It is obviously a work requiring unusual devotion, energy, and wisdom; but, with the unanimity of the Association, the co-operation of its societies, and the assistance of the ministers, there would seem to be no reasonable doubt as to the gradual development of the office, till it exercises a perceptible influence for good.

Emphasize the Agreements.

From a report of a special meeting of the Manchester Society, which has been sent us, we learn that our English brethren are somewhat exercised about the influence exerted in their last conference by those who brought forward Rev. R. L. Tafel as a candidate for President. It may be that Dr. Tafel affiliates with some in this country who are apt in our convention to act in combination, but we hardly see reason for speaking about it in a way

which implies that the existence of such a body takes away the freedom of any.

If as New-Churchmen we can only keep the main end in view, while in general meetings and elsewhere, we shall not be prevented from doing our work as best we know; nor shall we be led into public criticism of co-workers, however their views or practices may differ from ours. The lesson of the twelve gates it is not always easy to remember, but it is a lesson which it would be most harmful to forget.

We would urge upon our brethren everywhere to remember that nationalities differ, and individual tastes differ, and that the constant effort should be to emphasize the agreements.

William Roberts.

THE author of the "Annals of the New Church in America," the closing chapters of which have recently appeared in our pages, passed into the other life Dec. 20, 1882, aged eighty-five. He was for many years a public-school teacher in Philadelphia, and was long the leader of a small society, now merged in that of which the Rev. Mr. Giles has charge. He was an interested and respected attendant for a long term at the sessions of the Convention.

A New Book by Mr. Hayden.

WE learn with interest that the Rev. W. B. Hayden is preparing a small book for popular use, to be entitled "Truths and Facts about the Bible."

THE RELIGIOUS WORLD.

"*The Theological Renaissance of the Nineteenth Century.*"

IN the *Princeton Review* for November, 1882, Prof. A. V. G. Allen, of the Episcopal Theological School at Cambridge, makes use of Dr. Mulford's "Republic of God," in treating of the history of Christian thought. The article is of special interest to the New-Churchman, though it portrays the advance of the past century without connecting it, as it should do, with the fulfilment of prophecy. If the writer were as clear in his comprehension of the prophecies, in respect to the course of Christian history, as he is keen in his delineation of the past, his paper would be one of great power. As it is, a very suggestive article is produced.

Prof. Allen calls Dr. Mulford's book (see our number for Sept., 1881,) "an eminently representative one;" "a re-interpretation of the whole body of Christian doctrines." He traces the influences which led to the idea that God was an extra-mundane being, and which then met the demand for a present object of prayer, by substituting a vicar, saints, and a Holy Virgin. He believes that Protestantism, in failing to produce a conception of God which brought him any nearer to the soul, failed to defeat Romanism.

"If God be postulated in thought as at a distance from the world, and from his remote abode never moves to draw any nearer to his creation; if Christ came for a moment and then departed to sit down on his judgment-throne, . . . a system of mediators is sure to arise as a substitute for that living Divine presence which the mind has lost.

"The so-called evangelical reformers did not seek to disturb the existing conception of God as a being apart from the world. . . . The thought of God which underlies Calvinism is still that of an extra-mundane Deity.

"In the creeds and confessions of the age immediately succeeding, there is no evidence that the basis of theology had been disturbed. . . . The seventeenth century appears to us among the most dreary of all the Christian centuries. . . . Direct communion with a present God was emphatically rejected."

Prof. Allen cites the opposition of the mystics to this tendency, and in a degree commends it, but he finds the improvement of theology in this respect to be due to the compulsion of increasing rationalism, which especially demanded that God should be represented as dwelling in and acting for his universe. From this idea alone entering theology, he dates the origin of present improvements, of which Dr. Mulford's book is an evidence, and of which Prof. Allen promises a fuller account in a subsequent paper.

"*Progressive Evangelicalism.*"

Under this head Rev. Reuen Thomas discourses with power in the *Christian Union*:—

"The inability of many educated people to distinguish between Progressive Evangelicalism and what is known as Liberalism is a phenomenon of mind that is very curious. Liberalism tosses aside any and every doctrine which does not suit its taste with an easy nonchalance which shows how shallow the rootage of reverence in its nature is. The spirit of Progressive Evangelicalism is altogether different. It is profoundly reverent. It asks of the past what it has to give in the way of experience, tries to understand the men and the creeds of the past, is averse to casting men and creeds aside as worthless for the purposes of present edification, but refuses to believe that the teaching of the Holy Spirit of God was entirely, and in its final form, comprehended by the men who were on this earth,

but are here no longer. It believes that such a position is a limiting of the Holy One of Israel.

. . . . . .

"This conviction of the necessary indefiniteness of the limits to all doctrines rooted in the spiritual, which ought, one would think, to have prevailed always and everywhere, seems to have crept upon us almost imperceptibly. It has changed the tone and tenor of speech of all but the very old and very timid among our teachers. There is less of dogmatism because there is more of reverence. The apostolic words, 'we know in part and we prophesy in part,' are oftener heard from ministerial lips. There is also more of sympathy with men in their spiritual and mental difficulties, less disposition to anathematize, and more to consider, with a view to help. The movement which some have mistaken for a defection toward what is known as Liberalism is the inevitable result of a completer apprehension of those truths of Scripture with which the name of John the Apostle is ordinarily associated.

. . . . . .

"The movement was inevitable. It was impossible that mental conformity to external standards should always be the criterion of regenerated spirits. Deeper evidences were crowding upon us in humble hearts waiting for experiences that never could, in the nature of things, come to them. It was little short of refined cruelty to attempt to compel all minds to one and the same exact apprehension of every truth. Love to the Redeemer had to be taken, sooner or later, as the first and best of all evidences of regeneration. Anything short of that was unsatisfactory and defective; anything more was redundant."

A Recent Criticism.

In the January issue of the *New Englander*, a review which we always enjoy reading, appears the second of the promised series of articles on Swedenborg by representative writers. Like the first article, by O. B. Frothingham, in the *North American Review*, this one is done with haste and with little interest in the subject. The writer is Rev. J. B. Thrall of Derby, Conn. As was the case with Mr. Frothingham's, there appears in this article no evidence that a single work has been read, though attention has been given to the Table of Contents of the "True Christian Religion," and to Mr. Barrett's pamphlets on the "Mission of Swedenborg," and the "Memorial to the General Convention." Mr. Thrall makes an effort to apply "destructive criticism" to the teachings of Swedenborg by bringing together passages seemingly contradictory, but he is not aware that he overlooks the distinction between the "internal man," which is developed only by regeneration, and the "inmost" which all have and must have to live, whether they are good or evil. The danger of such destructive criticism in all cases is the same, it is liable to produce a negation quite too

wide. Thus Mr. Thrall complains that Swedenborg finds "a new significance in every passage however trivial," as if one were to be blamed for accepting the Scripture as the Word of God as well as for accepting an interpretation of it. On the other hand, with strange consistency, the critic uses language of the highest praise, speaking of the "advanced, searching, helpful, and even sublime, character of much that he wrote."

The principle point made by Mr. Thrall is an important one, for it apparently puts the mission of Swedenborg in direct opposition to "Christ's own plain statement that 'No man hath ascended into heaven at any time.'" Our Lord did not say this, but he did say, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven;" and, here to make this mean that no one could ever have knowledge of the spiritual world, as Mr. Thrall does, is again to involve in the destructive criticism much more than is well. For our Lord also said, "Ye shall see heaven open." And himself did open it to patriarchs, prophets, and apostles.

A Free Baptist.

In the *New York Independent*, Dr. Crane, of Boston, pastor of the First Baptist Church, speaks boldly,—

"Let me speak with entire seriousness. Let me say this: If any man should say to me that theology as held by the Baptists is a finished and fixed science, I should laugh in his face.

"For, not to speak of increase of knowledge by direct study of the Bible, there can be no new discovery of truth in any department of science which will not modify to a greater or less degree our accepted theological systems. We must allow for parallax. Progress in archæology has placed the chronology of Archbishop Ussher in a position of unstable equilibrium or, better, has utterly upset it. Progress in astronomy has changed the Church's conception of the order of the universe. Progress in geology has lengthened the creative days. Progress in palæozoic science has led some of the devoutest men and some of the most accomplished Christian scholars to believe that, not chronologically, but logically, man was the latest creation. The supremacy of the democratic idea has purified our notion of the sovereignty of God. Progress in the science of theistic evolution has given to the world a greater and a more immanent God.

"Shall we, then, say that all students in science and philosophy, as well as in theology, have reached the uttermost goal of discovery? that, at last, the truth is all in?"

New Israel.

An interesting movement is taking place among the Jews, beginning at Odessa. It gives evidence of a rational advance in Jewish religious thought.

"They reject the explanations by rabbis of Babylon and Jerusalem of the Laws of Moses. They only admit as holy the Pentateuch of Moses in its literal sense. They recognize as the first working day of the week Monday, and not wishing to oppose Christian opinion, celebrate the Sabbath on Sunday. Resting upon a verse of the Bible in which Moses acknowledges the right of future generations to alter religious ceremonies according to the spirit of the times, the New Israel suppresses the ceremony of circumcision of children, and, instead of this, on the eighth day after the birth of the child a short prayer is read, by which the little child is received into the bosom of the New Israel. The new sect also suppresses the obligation for the Hebrew Talmudists to write the Pentateuch on parchment, and they recognize as good the printing in vellum books, with the old Hebrew letters, "Jehovah, God of Israel." Every member of the sect has a right to kill birds and animals, and to feed on the flesh of animals killed by Christians. All the historical and religious Hebrew feasts are celebrated, excepting those added by the Talmudists. The members are forbidden to exercise the profession of money lenders and usurers."

The Transition.

Dr. Lemuel Moss, President of the Indiana State University, in a recent address before a Baptist Conference on the "Skeptical Drifts in Modern Thought," made a forcible and accurate presentation of the good side of this subject. We quote from it, as printed in the *New York Independent*, a few of its best sentences: —

"Personal freedom in thought, in statement, in action, has been the good feature and factor in this mighty transition, which is not yet completed. There are, doubtless, base elements, producing friction, hindrance, perversion, for we are speaking of human motives and human conduct; but we should wrong ourselves and miss the meaning of the whole movement were we to think solely or chiefly of that which is mischievous and debasing in it.

"What is demanded of all in these days of transition and decision is a sustained enthusiasm in the pursuit of truth, an inflexible honesty, and a transparent candor, steadfastly pursuing the right as God gives us to see the right, not doubting this, whatever else we doubt, that all truth converges to one centre, and that he who sets his will to do God's will shall be led into the peace and strength of assured knowledge. Drifts of thought can be stopped or changed, not by dams and breakwaters, or mechanical appliances of any kind, but only by counter-drifts of higher origin and stronger current."

The Wine Used at the Passover.

A correspondent of the *Congregationalist* seems to challenge effectually the declaration, sometimes made, that the Jews used unfermented wine at the Passover, from which it is argued that our Lord used it in the institution of the Holy Supper, and meant it to be used by Christians: —

"Rev. L. C. Field repeats, in the *Methodist Quarterly Review*, an old story which has been passed from book to book, that Rev. Samuel M. Isaacs, the founder of

the *Jewish Messenger*, declared that the Jews never use fermented wine in their religious observances. Whoever shall first send to the *Congregationalist* sufficient evidence that the said Mr. Isaacs ever published such a declaration will find himself receiving a present of *twenty-five dollars*, if the evidence be presented before Jan. 1, 1883.

"The truth is that no class or division of the Jewish people in any part of the world have ever rejected fully matured wine from their religious observances, if the wine were duly made by Jewish hands. Mr. Field might have known this if he had taken the trouble to inquire of our learned Jewish ministers, instead of picking up a stray fable."

Interesting from Africa.

THE New-Churchman will enjoy reading a summary description of a faith which Dr. Nichols has found in the field of the West Central African Mission: —

"I had an opportunity to hear something of a creed which seems to count many believers in this part of Africa. In conversation, our servants and others detailed their ideas of God and a future life. Suku is the great Father-spirit, the maker of heaven and earth, beasts, birds, flowers, and trees; the parent of all men, the guide and preserver. Such men as have lived reasonably good lives on earth, are admitted into his presence at death, and dwell with him forever; but all great criminals, as murderers, are shut out, and wander with him in the darkness. . . . It seems plain that these partial truths will render easier the introduction of the full gospel faith, in the Lord's appointed time."

The Brethren at Rest.

THE Eastern Convocation of Massachusetts Episcopalians lately celebrated its fiftieth anniversary, and Rev. E. L. Drown read an address in memory of the deceased clergymen. His closing sentences, as we learn from a newspaper report, were: —

"Can you imagine, brethren, the number of souls who have lived? The mind can form no definite idea of numbers. Let a man count steadily ten hours each day, it would take thirty years to enumerate the population of the globe. And yet how small is this number, compared with those who have lived in the multitude of generations gone by. All studies of science and philosophy fade into nothingness before the study of theology, and it imparts a glory to our work to know the prayers we utter are echoed by a countless throng. Our brethren at rest! We long to know the fulness of their relations to us, yet we see as through a glass, darkly. Do they mingle with us in this memorial service? We know, if our faith be strong and hearts pure, they may be nearer to us than before. We, too, shall pass away, and shall rejoice to know that loving friends will keep our memories fresh, and we realize there is no death."

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